

ROSICRUCIAN DIGEST

1959
DECEMBER

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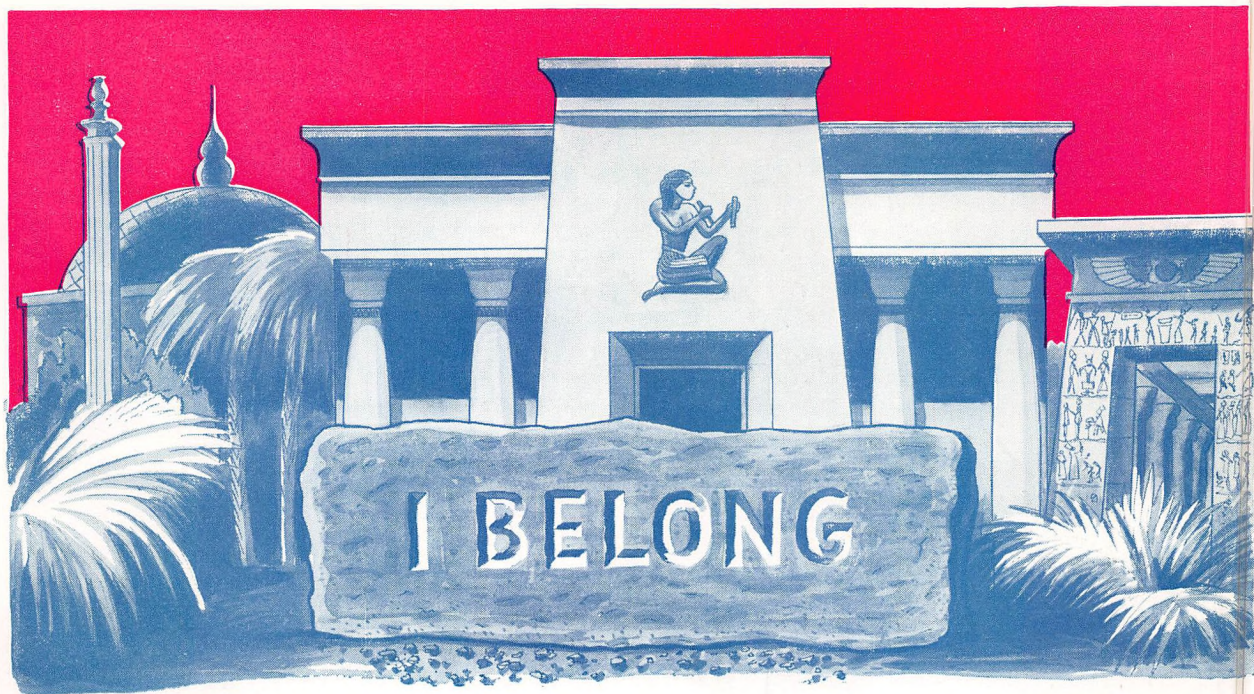
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Next Month:
The Year 2000

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Cover:
**Advance
of Man**

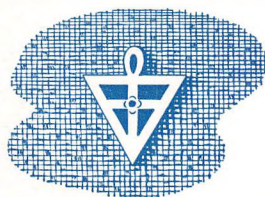




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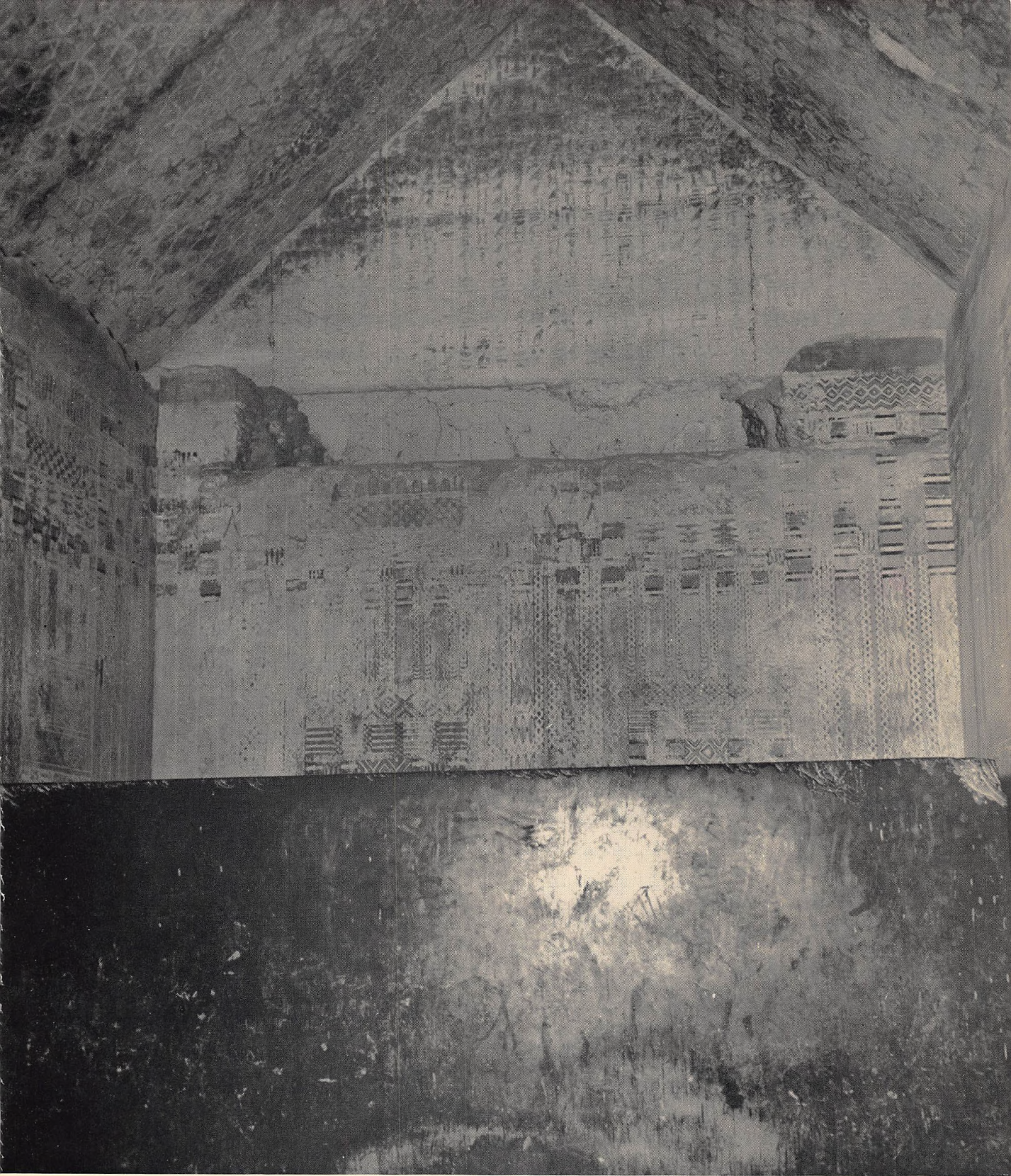
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(Each month this page is devoted to the exhibition of student supplies.)



TOMB OF MUMMIFIED BULL

At Sakkara, Egypt, near the ancient city of Memphis, are enormous subterranean tombs in which were placed the embalmed remains of the apis bull. In the tomb above, shown in the foreground, is the huge stone sarcophagus (mummy coffin) in which the bull was placed. The apis bull signified the incarnation of a deity and the human virtues of strength and virility. The bull was selected by a white triangle on its forehead.

(Photo by AMORC)

Peace Through Understanding



Christmas Greetings

IGNORANCE provides a dangerous bliss. Real peace is born from knowledge that dissipates fear. When clouds of doubt and suspicion are removed, men stand exposed in their true light. Adjustments in human relations are more easily made when differences become apparent.

When all men will frankly perceive their common dependence—that their sorrows and hopes stem from the same causes—an understanding will emerge. It will transcend the barriers of time and space, creed and race. This understanding will make for sympathetic co-operation among peoples—from which arises social harmony and a personal *Peace Profound*.

At this season, symbolic of peace, we, the AMORC staff, wish our members and many friends

A Merry Christmas





ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

XXXVII

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Subscription to the *Rosicrucian Digest*, \$3.00 (£1/2/- sterling) per year. Single copies 35 cents (2/6 sterling).

Entered as Second-Class Matter at the Post Office of San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Rosicrucian Park

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

San Jose, California

EDITOR: Frances Vejtasa

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH

WHAT MAY WE EXPECT?

By THE IMPERATOR



As one in the solitude of a summer evening leisurely scans the dark canopy overhead, punctured it seems by needles of light and large circular apertures which admit pools of luminous mellow rays, one wonders what man thousands of years previous might have contemplated when so occupied. We know of civilizations, Egyptian, Babylonian, Greek and Roman, who had among their populace minds the equivalent and beyond ours. They left in word and deed monuments to their intellect and indication of the depth of their introversion. The same planets shone upon them in their musings of the advent of the future man as on us. There is indeed a sense of human unity in the thought that even though the surroundings of our habitat may differ from past civilizations, the universe around us, we of today and those of the past, share alike.

What will time bring forth in the thousands of years hence? What may we expect of the civilization of tomorrow which the same canopy will shelter, and the same planets illuminate? It is not necessary that man be oracular and possess the power of divination to vision a future race, society, and civilization. It is cogent to say that we can draw a sketchy future of the tomorrow of man with the materials we have at hand.

We have certain fundamental factors, such as afforded by the present state of civilization, and logical conclusions may be drawn from them.

The first thing to take under consid-

eration is: what assurances are there that the human race will endure indefinitely? We find if we are not prejudiced in our thinking that not only are we lacking in our assurance of the permanence of human kind, but we lack anything of a tangible nature to give us confidence in the belief that one century from now might not see the end of man. Nature, whether we are prone to admit it or not, is quite hostile to man. She apparently provides those things which man may make use of for sustenance. She also, however, flourishes in forms of life and produces conditions which show no concern for man and readily destroy him. In other words, if man contends that the physical world is instigated for man's existence, it certainly is inconsistent in its campaign for man's welfare.

The physical world appears to show an air of indifference to man, though it affords both those things which will further or exterminate him. The choice of existence or annihilation lies with him, and the physical world extends no inducements to man to select either.

This article was written by the Emperor, Ralph M. Lewis, 27 years ago. Although parts of it may seem fantastic and highly imaginative, we are reprinting it because some of the conditions presaged are now current news—about to become realities.

In the light of this revelation, the other prognostications therein may be viewed with the strong probability of also becoming factual in a later tomorrow.

He, however, through his religious creeds and self-soothing philosophies, prophesies an unlimited existence for himself. These self-generated prophecies which he uses as a self-hypnosis to prevent himself from being conscious of the realities of the race's future do not alter the *prima facie* facts.

Man, so modern science informs us, has existed 500,000 years as man. This time is estimated by the fact that evidences of man in the forms of tools, fire making, and pottery are to be found in the preglacial strata, the Tertiary Age. The estimations of the time elapsed since the first descent of the ice is 500,000 years. Civilization, the state of organization of man, may be traced definitely for 40,000 years. A portion of this knowledge of civilization is chronological, the rest is arrived at by the study of devices and implements used by man which reveal their evolutionary stages, and which are virtually unbroken in their chain of progress. To the science of archaeology we are indebted for this later knowledge. What we know of as civilization, most of which is extremely hazy, constitutes a period since the last glacial descent to the present time.

In other words, that retreat of the ice until now is approximated as 40,000 years, and during this interval science contends that civilization was born. It must not be thought of as having come into existence at a definite time, but as having gradually reached a stage where it may be recognized as civilization. It is part of geological curriculum to recognize four distinct glacial descents. With each descent of the ice a vast portion of the globe had every form of life eradicated; in fact, three whole continents had their northern half covered with ice. This, as one historian referred to it, was the greatest crisis that the Mammalian Period ever confronted.

These gigantic sweeps of the ice adjusted and readjusted the surface of the earth. Not only the geological conditions changed, such as the formation of new valleys, rivers, canyons, but climatic conditions were reversed. This has been substantiated by the findings of tropical flora buried deep beneath the ice of arctic regions. If man, as contended, ex-

isted before the first descent of the ice, and as the hypothesis states that the interval from the first to the second descents was longer than from the last descent to the present, civilization could have existed longer than 50,000 years ago.

As most of our traces of civilization date since the last descent of the ice, it is reasonable to assume that evidences of civilizations existing during the glacial periods were completely eradicated by the ice. The ever-growing scientific support of the old myths of the sunken continents of Atlantis and Lemuria are proving that civilization existed before the last descent of the ice. If this be fact, then nature has through the forces of the physical world at times nearly exterminated man. Since, as said before, the ice descended four times, what assurance can man draw from an analysis of nature's acts that it will not occur again? The same causations may result in a like cataclysmic event. If such were to occur there is no assurance to man that not only this civilization, as those that may have existed before, but man himself as a species may disappear.

As far as physical science has determined the glacial descents have been the most menacing of all the threats to man on earth. We mean to imply that scientific investigation has not revealed any other natural agency so far in the history of the earth so devastating as the glacier. From this we can infer that the greatest probable danger to the earth and mankind from physical cataclysms is glacial descent. May man expect other threats toward his future existence from life itself? Other species of life now existent, reptilian and mammalian, could not possibly ever menace the existence of man. Man has through the ages gradually developed his greatest organ of defense, the brain, until it is vastly superior to the physical attributes of other forms of life. Its magnificent function is the rapid adaptation to changing circumstances. Lower forms of life need generations for any adjustment of the physical structure to changing exterior conditions but man can instantly utilize exterior things to aid himself in meeting new conditions.



Thoughts Vary

The mind of man by the process of reasoning makes him more flexible in adjusting himself to extreme changes. Thus man need not fear from the present forms of life any challenge of his superior status on earth. Human friction among members of the human family will never cease. The clash of temperaments and intellects will ever exist. Perhaps it is fortunate that such deviations in humans do exist or the monotony that would result in sameness of human thought and act would be torturous.

It is true that harmony in some phases of human relationship is desirable, but complete equality of intelligence and uniformity of thought would eliminate individuality, and as far as man would be concerned he would be as though without individual consciousness or reasoning. Man would become an automaton driven by a common consciousness, progressing alike and under one mind like a train of cars following the mind and hand of a locomotive engineer.

Needing this variety of human character and thought we may expect many wars for our distant descendants. These wars will never be, as many reason, the annihilation of the human race. It is agreed, however, that each succeeding war will become more horrible, more atrocious in the ingenious application of scientific devices for the destruction of life and property. Such future wars, however, will not last many years at a time. The duration of each war will become less, though the loss of life and property will not diminish; in fact, it will increase perceptibly to a certain point. The increase of civilization will intensify the jealousies, racial and religious hatreds, to a certain point in the development of mankind. This intensity will make each nation more resourceful, if that term may be used, in accomplishing its end within a certain time. The objectives of a warring nation will need be attained within a comparatively short period after its declaration of war or it will fail and suffer severe loss.

With the methods that will be employed by future people in war the combats could not possibly be prolonged for a great number of years. One combatant would be brought soon to the

point of realizing possible complete annihilation if not surrendering or arbitrating. The prizes that will encourage future wars will be more costly, yet much more valuable than those of our present time. Land, for example, will have upon it a much larger value than now, as will certain natural resources. This will be as though nature compensates, for those resources which become exhausted, by substituting something equally as good.

Yet no matter how great the prize sought for by man he will continue to place a higher valuation on his own life than those things external to himself. Therefore in natural defense he will submit to defeat rather than annihilation, for the prize he seeks without life to enjoy it, whether it be individual or state life, will be useless to him. These wars will be quite essential from a social viewpoint as they will assist in deleting population.

History discloses the ravages of the human race which at times swept man from certain areas of the earth's surface. It appears even now that with an ever-increasing population, extremely dense in certain sections, contagious diseases could spread with such rapidity that little or no success in checking them could be had. This is actually a greater menace today than it ever will be to future man even with a probable increase of population of dense areas. Superstitions fostered in some instances by ignorance and others by illiberal religious views warrant today the full exercise of reasonable methods to cope with diseases and physical hygiene. The natural evolution of popular opinion and the spreading of higher education will break down the barriers of superstition by the clear light of reasoning. This will permit the general instruction of society as pertains to health. It will permit the rational instruction of such subjects as Eugenics without the scathing and hindering denunciation of bigots or puritanical hypocrites.

Furthermore, the elaborate system and order of a future civilization linking every community of the world within a duration of a few minutes' time by communication, and a few hours by transportation, will make available the best therapeutic knowledge almost im-

mediately. With such support from science and popular opinion disease will not account for any possible cessation of mankind that may occur in the future. Furthermore, the enlightenment of man will result in the restriction of birth by legislation to prevent overpopulation.

Forms Evolve

From all of this is one to deduce that the human race will continue indefinitely as the supreme species of life and its station as such to never be endangered except by probable cataclysms of the physical world? The answer must be, NO. It is a biological possibility that another species of life may be evolved or created which in time would supplant man. Man's present superior position in the animal kingdom cannot be contested, but what can be disputed and made polemic discussion is that he was ordained to be the highest form of life and shall ever retain that status.

Without entering into religious and philosophical controversy one can frankly ask, if man has been chosen to be supreme among all living things on earth, then why was he not established in that favorite position from the beginning of his existence? Since heredity, environment, and development of his intellect have been shown to be prime contributors to his present prominence, then nature and man, not special Divine decree, are responsible for his present attainment of today.

Starting with the early cosmological speculations of the Greek philosopher Thales, 585 B.C., up to the present science of biology, water has been considered the birthplace of the earliest forms of life. It is in the sea that the simplest forms of life may be found. Though life now in its various forms generates from other life, still the cells in their constituency are mostly composed of water. Life eventually crept from the waters and ages after emerging developed into the reptilian monsters that are reconstructed for us by zoologists.

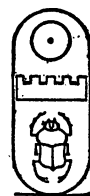
In that era when the Brontosaurus, Stegosaurus, and Dinosaur stalked the earth, man either did not exist as man, or for some unknown reason his fossilized remains have not been found with them. It is generally conceded that in

the reptilian age (Mesozoic) man, as man, was not in existence. The reptiles lost out in the conquest of life on earth due to a combination of reasons generally accepted—first, radical changes in climatic conditions brought about by the glacial descent; second, the development of a new species from cross breeding and natural selection.

These new species began the Mammalian period. The mammals were much better equipped physically to endure life; they were not so dependent on extremely high temperatures, and large nearby bodies of water. Nature was extremely lavish in her display of life. The earth which had a climate comparable to our tropics of today was rank with vegetation—life flourished. The mammalia created were ponderous, they obtained enormous proportions. The Tetrabelodon (long-jawed mastodon) and Neohipparion (desert horse), the ancestors of the elephant and horse and many others like them soon vanquished the reptiles. Science asserts that man lived quite early in the Mammalian period. His fossil remains have been found with them. Man has become victorious, has lived to see the end of the Mammalian age approach. During the memory of man many species of mammals have become extinct, and many species are extinct because of man.

The important thing to remember is that man came into existence as a species better equipped by virtue of his brain to combat life about him and vanquish all other things, except perhaps that of the microscopic world. Whether man is a spontaneous creation, as most religions contend, or whether he has ascended from lower forms of life is immaterial. This matter as to the origin of man is not to be treated here. The various theories as to a species adapting itself to varied external conditions and thus producing a new form of life, and the splitting of the species by natural selection of the fittest from generation to generation have been ably discussed by such authorities as A. R. Wallace, Charles Darwin, T. H. Huxley, and Ernest Haeckel.

If man had sprung up by the will of God as contended by many philosophies and religions a complete species, then



this same Divine force might arbitrarily give life to another species which in time would displace man. This last hypothesis is as logical as the former. If man is the result of, after ages of time, the cross breeding of two distinct species eventually forming man, then there is no assurance that this biological occurrence would not reoccur in the future.

It is not out of the realm of reason based on the theories of man's creation to suppose that another species of life could develop or come into existence that will challenge man in time to come. Man has maintained his position mainly because the external conditions have not greatly altered since his beginning, as they have for the reptiles and the mammals. Furthermore, man has not had to cope with a species as cunningly intelligent as himself.

In concluding this phase of our discussion, we assume from the foregoing that an extended life for the human race is assured. The only apparent menaces as we have seen are an earthly cataclysm, or a new superior species. Further assuming that the rise to prominence of another probable species of life will require the same length of time as man required to reach his present stage, and that the probable cataclysm would be another glacial descent which would occur about as frequently as previous ones—at least 50,000 years would elapse.

The Future

What will be the man and his product, civilization, 50,000 years from now? What ultimate attainment may we expect from man in the sphere of *religion*, *science*, and *government*? We will discuss, not the fantasies of imagination but the probable consequences of man's efforts of today. Let us begin with religion in the categorical order given above. Religion will be stripped of her mystery (not mysticism). That which in times past and present has cloaked religion in an awesome air will be shorn from it, and its true value alone will be disclosed. Religion must and will make a rational appeal. Though the essence of religion is not that which is inviting to the intellect but rather to the emotions, still the emotions will be directed by the reason to accept that which is cogent. That which appears

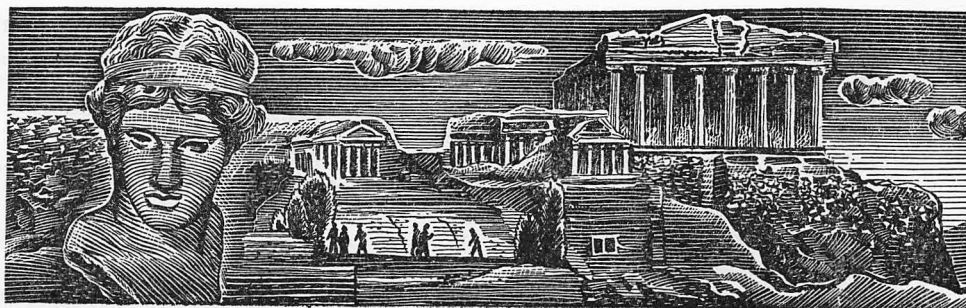
logical will appeal strongly to the psychic in man. It will lend conviction. Much that is now thought to be the specific edict of divinity or the acts of providence will be proven to be the result of natural laws of the earth and universe.

With the growth of science and its further subdivision into specialized fields, the functions of nature will become more fully known. Its many manifestations will be recorded as immutable. The results of the operations of these laws will not be thought of as supernatural. Adoration and respect rather will be directed to the initial intelligence which gave them order and action. For example, one who fully appreciates the functioning of an incandescent bulb does not marvel at the light which emanates from it, but rather at the dependability of the laws which permit the energy to always function. The ultimate religions will expound a universal intelligence, impersonal and formless as the Divine source of the universe.

A study of form as expressed in the physical world, whether it be animate or inanimate, organic or inorganic, discloses that form is changeable, form is destructible, it is intermediary and never is final or complete. That which is the real, unchangeable in the universe is that which underlies all form. Since all forms are of the same fundamental essence, then divinity must be likened to the essence of forms. God could not have form, changeable, becoming, never complete; he must be rather limitless, formless, and foundational. He must be that of which all things are: the essential essence of the universe. Our ancient, sacred literature which in the tomorrow to come will be hoary with age will not be taken literally as today. The preponderance of religious opinion will be obliged to admit by virtue of daily demonstrations that the miraculous occurrences of ancient writings were either allegories or the masterful direction of natural law by the adepts of yore.

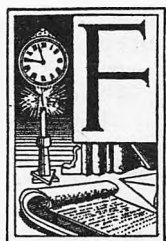
To accept in the era to come much which is now thought of as literally true in sacred literature will be to designate oneself as mentally unfortunate.

(Continued on Page 454)



Wonder Versus Misconception

By RODMAN R. CLAYSON, *Grand Master*



FROM Socrates in the groves of Athens to the modern scientist in his laboratory, men have widened the horizon of knowledge by wondering, inquiring, asking questions, and endeavoring to ascertain the truth. As we pursue our course of curiosity and wonder, we find that we are subject to many misconceptions. A misconception is an inaccurate or erroneous idea, which sometimes arises from the acceptance for truth and fact those things about which one has little knowledge and about which he has not inquired sufficiently. Misconceptions are usually the result of a lack of clear and thorough understanding about a thing or subject. With this lack of understanding, we are often led to assume many things wrongly.

Like philosophers we should resort to reflective thinking, and be completely objective and realistic about it. It would be well to start with ourselves, with a sort of self-examination and self-clarification. Do we understand what we have realized or experienced? Just what is the basis for our scrutiny of any given thing? Sometimes we are led astray with a compelling belief or conviction based on erroneous ideas. We must learn not to deceive ourselves nor to assume too much.

In seeking intellectual facts and truths, one must be honest with himself. He must not only explore facts and certain natural processes, but learn to understand these things. He must be scientific in his thought. The intention of scientific thinking is to answer

man's questions and to satisfy his need for knowledge. The Greek philosophers carried on their arguments in order that they might learn; and they learned in order to comprehend. They were fully aware of the truth that was stated hundreds of years later by Francis Bacon: "Knowledge is power."

Wonder is the basis for the search of knowledge. Wonder and the feeling of mystery about a thing, however, does not give us knowledge of it. It can, nevertheless, provide the stimulus for the action which will lead us to discover the true answer and all facts pertaining to it. Both Plato and Aristotle maintained that *wonder is the feeling of a philosopher*. Wonder is something more than curiosity. It is a process of thought which leads to knowledge.

One's life can be one of adventure, stimulated and sharpened by discovery. As we satisfy our curiosity and learn new facts, we have little time to become bored. Facts fit into the great scheme of things, but they must be facts and not misconceptions. The shape of the earth has been of concern to man since time immemorial. Up to a few hundred years ago the earth was thought to be flat. Then, with the growth of new knowledge, the misconception was done away with and the earth came to be known as round and spherical.

We must move forward in our search, through intellectual effort stimulated by observation, that we may come to know something about the real nature of the world in which we live and the meaning of our own lives. Our concern



is dealing with the material world, our objective realization of it, and the need to cultivate increasing knowledge and greater understanding. We do not have to be scientists. Very few people are scientists; and most people do not have the desire to go behind or beyond their direct experience. Yet the thinking person, one whose consciousness is imbued with wonderment, can take the scientific approach. He conducts his inquiries intelligently, for he realizes that he cannot afford to have his mind cluttered with misconceptions.

Illusions and Superstitions

Let us mention a few prevailing misconceptions. Probably all of us are guilty of describing the beautiful glories of moonlight. It pleases us to say that a full moon has lighted the earth. We speak of its brightness. We consciously or unconsciously think in terms of the moon giving off a tremendous amount of light, whereas what we refer to as moonlight is really reflected sunlight. The moon has no light of its own. It is a dark body, except that as the sun shines upon the moon the light is reflected to us.

We find that the same is true of the planets of the solar system, if we carry on a little elementary study of astronomy. The planets have no light of their own, but give off the reflected light of the sun. It is this reflected light which we see toward the West in the evening or toward the East in the morning in referring to the evening or morning star. But Venus and Mercury are not stars; they are planets of the solar system, and at times brightly reflect the light of the sun.

Today we smile when we read that hundreds of years ago people thought that the earth stood still, that it was the center of the universe, and that the stars of the heavens passed overhead every night. These were misconceptions.

Today we know that our sun is the center of the solar system. The earth is only one of nine planets revolving around the sun in its system. We also know that there are probably hundreds of thousands or even millions of other solar systems revolving around stars out in the depths of the Cosmic space of the universe. We know that the earth is a spinning ball in space,

that the stars do not pass over our heads at night, that it is the turning of the earth toward the East of which we are not conscious that causes the moon, the sun, and the stars to appear to rise in the East and set in the West, which, of course, they truly do not do. The earth is turning on its axis beneath them, and we have this grand illusion of stellar movement.

Perhaps one may feel that such things are too remote, too far removed from us to make any great difference in practical knowledge, but let us bring the idea of misconceptions closer home.

It is true that some misconceptions fall into the category of illusion, and if we do not understand the illusion then we may have a wrong concept. As a child or an adult, did you ever thrust a stick into a rain barrel, a pond of water, a stream or a lake? For that matter, placing a spoon in a full glass of water will suffice. A stick thrust at an angle into water, and also the spoon, will appear to be bent. We know, however, that the stick and the spoon do not bend when in water; in fact, we can prove that they do not. Yet a thoughtless person might simply take for granted that water has some action upon a stick or spoon that causes it to bend. Such would be a misconception.

You of course are familiar with other illusions which are misconceptions, such as having to do with the sense of touch. If someone blindfolds you and places one of your fingers on a piece of ice and tells you that what you are feeling is hot, you will believe that the object your finger is touching is hot. Extreme cold and a certain amount of heat seem to have something in common to our sense of touch.

Do you remember, as a child, the hair snake? You will if you lived on a farm or ranch that had horses. We firmly believed that a strand of hair from a horse, if left in water long enough, would turn into a snake. Childish, perhaps, but we can remember adults who believed this very thing.

Now you begin to see how close to illusion and misconception is superstition. It is the duty of the thinking person to help do away with superstitions which prevail in the world, as well as with misconceptions and illusions. It is well and good, as adults,

laughingly to admit certain superstitious ideas which may have to do with the alleged bad luck after our walking under a ladder, breaking a mirror, or after a black cat crosses our path, but it is quite another thing to accept these superstitious ideas. Are there misconceptions regarding merchandising? Does the fancy box, its wrappings, and the size of the box make the product within it of more superior quality? Investigate for yourself. Do not be led by suggestion and inference. Do not assume. Do not be led to a misconception.

Most of us have always believed that we enjoyed the taste of vanilla soda and vanilla ice cream, but science tells us that we have been deceived by that belief because neither vanilla ice cream nor vanilla soda has a distinct flavor, but has a distinct odor which is a guiding factor in our selection.

The Inquiring Mind

One may argue—At what point does a misconception cease being such? The truth or fact of a circumstance or thing will be revealed through investigation and thorough knowledge of it. Until the time of Leonardo da Vinci in the fifteenth century, physicians did not believe that the blood circulated through the physical body. Da Vinci's talents lay in many fields. He was primarily a painter and scientist. He discovered, however, that the blood in the human body circulates, and announced this fact to the scientific schools of his day. His statement was laughed at. He wrote down his discovery with a full explanation about it. His manuscript was preserved, fortunately, for future years when physicians would be broad enough and advanced enough to stand the shocking news of his discovery and verify it.

Of course, the point may be argued that a misconception did not exist, that it was simply a matter of knowledge which was awaiting discovery. Regardless of one's point of view, the fact must be acknowledged that curiosity, wonder, inquiry, and investigation did away with what had previously been a wrong idea or concept.

Education and the acquisition of knowledge are not for a few; they are for everyone. Therefore, it is to the advantage of everyone to endeavor to advance his knowledge and to seek greater understanding. With this understanding he will not be inclined to jump at conclusions which may be inaccurate. For the nonthinking person it is so easy to form a misconception. We usually arrive at such by entertaining those thoughts which appeal to us, not taking into consideration the more generalized point of view or perspective which, of necessity, must include greater general knowledge, and perhaps also specific knowledge in certain fields.

One should be conversant with new developments of the day; one should have an inquiring mind and investigate. From inquiry and investigation comes new knowledge, and this brings new understanding. Misconceptions, as a general rule, are the result of lack of knowledge and understanding; and, if we are not careful, this can lead into realms of superstition and illusion.

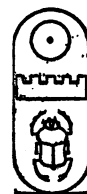
Therefore, encourage wonderment. Gather knowledge to yourself. Determine fact and truth. If this is done with an open mind, misunderstanding and misconceptions will not be experienced. Through self-application false beliefs are dropped, one by one. The result is that one becomes more truly learned, more properly prepared, and more abundantly qualified to live a life of success and happiness.

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *November* issue for a complete listing—the next listing will be in *February*.



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Some Revelations in Music

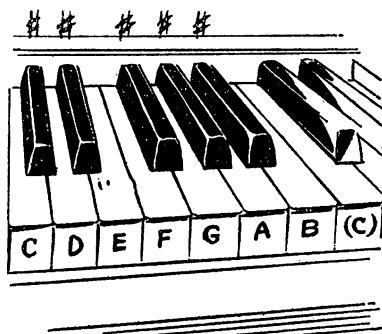
By ARTHUR SNOW, F.R.C., of Essex, England

MUSIC is not easy to write about without some technical terms, but we will endeavour to restrict these technicalities to a minimum. For the sake of simplicity, we will assume to be dealing with all our facts always in the Key of C. This would eliminate all sharps and flats. We will consid-

er only the notes C D E F G A B (C) and their relationship to each other; though of course, these facts would apply exactly the same in any other key. We must also realise that in Western music we have in general use a diatonic scale consisting of a scale of seven notes (and the octave). These seven notes and the octave consist of two tetrachords—each the same in interval as the other, C D E F / G A B C.

We will consider first what is called the common chord. This chord consists of a given note and its fifth and its third. There is but one arrangement of notes which will give a completely concordant, satisfactory, and final result, and that is this common chord of the 1.5.3. Therefore, it is obvious that any common chord, standing alone, without any preceding, determining progression, will not establish a key. Even with our seven notes of the scale of C major we can build three common major chords—that is F A C; G B D; and of course C E G. There can be no finality without something preceding, no solution without something relevant, no tonality without juxtaposition.

All this is, of course, common knowledge; and in order to try to explain why this is so, let us take a step into the realms of fantasy by giving these three notes unconventional names. No. 1. (C) we will call Father. No. 5. (G) we will call Mother, and No. 3. (E) the child. Now No. 1. Father, alone



will have no certainty of key. It can be one note of three major and three minor keys. Thus to become established in a decided key it needs a companion.

In order to find the affinity or companion to this Father note C, we will have to refer to another musical law—that of overtones or harmonics. There is

an established sequence of harmonics, but for present purpose we will use but one—the fifth. In order to demonstrate this, we can use a piano.

We depress silently and hold down on a piano keyboard an octave G with our right hand (this is in order to lift the dampers and allow the strings to vibrate). Then if with the left hand we strike an octave C, we will hear the note G quite distinctly, though this note was not struck. Thus we find that Father calls for Mother and from our scale we have the notes 1/5—Father/Mother—but the chord is not yet complete and neither is the triangle. We still need the third point of our triangle, which is the third note of our scale (and chord). This third note (E) we have named *the child*. This child completes our chord, which might in turn be called the family, and we have our *triangle trinity*.

Having established our succession of 1. 5. 3. (these numbers also have a significance quite apart from music) and having discovered that the fifth note—Mother—is the dominating one and determines any final key, we should try to discover why this is so. For this consideration, it will be necessary to introduce one more little technicality, this time using the number *seven*. By building a chord of 1. 5. 3. 7. on each degree of our scale, we learn that only one of the resulting chords will give satisfaction.

That *one* is based on the fifth degree of our scale (Mother). This chord is called the Dominant seventh. The notes will be G B D F. Such a chord is indeterminate and must be "resolved"; in other words, it must be followed by a solving chord. It is so strong and dominant that no other chord except the Father (Tonic) will follow it with satisfaction. All this is a somewhat fanciful adaptation of common knowledge, yet it does emphasize the domination of Mother, with the resultant stability of Father, and the need for the resultant child.

We now leave the consideration of chords and come to what may be a new aspect of our triangle, with its possible effect upon the scale itself. In place of—or in addition to—our present scale of seven notes, we will examine the effect of a triple triangle as a basis for a scale.

It was given to the writer to contemplate a scale consisting of the triple triangle, or nine notes within the octave—each set of three notes being identical in intervals. (The number *nine* is also not without significance.)

It may interest some readers to have the scale in detail. If we start on the note C it would read (C C# D#) (E F G) (G# A B). Meditation on this sequence, and a few studies in composition and harmony, opened up interesting vistas such as the breaking away from the influence of the present diatonic system. There is the feeling of duality of key, because of the major/minor effect of the third and fourth degrees, the breaking away from a single tonality, and finally the relaxation—or even elimination—of the rule of the dominant seventh.

In this scale there would be no note D natural which, of course, occurs in our present dominant seventh. There

are many other interesting effects and results but they are too technical for an article of this kind.

We all know that there is a chromatic scale consisting of twelve semitone interval intervals. But such a scale has no key tonality or relationship. It is more like an alphabet than any word. However, the fact that it does consist of twelve may have implications of importance, as the number *twelve* always does have.

Having considered the application of the triangle trinity to music in general, we can now study its effect on the musician himself—or, for that matter, on the artist or the craftsman. No doubt some of us have experienced that vague feeling of disappointment as we listened to a performance of a work we knew to be great yet the appeal somehow was lacking. Sometimes such a performance can be just brilliant but without feeling, or it can be lifeless, unconvincing, and yet correct. Or it can be full of warmth, fine feeling, and sincerity, and yet be faulty. Of course, we all remember those perfect occasions when we have been profoundly impressed, moved, and even inspired by a performance of the very same composition.

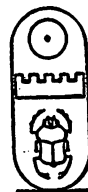
Why this should be so can perhaps be explained by the following use of our triangle, when we ask ourselves what it is that makes the perfect performance. We will observe that again there are three main essentials. They have to do with capacity, understanding, and control—or inspiration, technicality, intellect, etc. Such terms are all rather vague, so once more we will adopt fanciful names, and divide all requirements for the perfect presentation under three headings: the Head, the Heart, and the Hand.

- The head will include intelligence, understanding, emotional control, balance, etc.
- The heart has to do with inspiration and devotion.
- The hand will deal with dexterity, technique, physical mastery.

Any of these two without the third will be imperfect. A performance with intelligence and good technique (head

This article may seem too technical for the reader who is not a musician; however, we feel that because of its originality and its inspiring quality, it should be presented as a contribution enlarging the thought of human expression through the channel of music.

—EDITOR



and hand) will be lifeless if without heart. Then we may have the head and heart well developed, but without the hand. The performance will be full of good intention and devotion, but imperfect and faulty owing to lack of skill. There remains the third alternative, which we know only too well, a performance which may be full of the best intentions and of undoubted skill (heart and hand) but lacking the head

it leads inevitably to unbalance, sensation, or extravagance. It is only when we have these three H's in full control and function that we have those perfect occasions for experiencing profound peace.

There are no doubt many other aspects in music where one could apply this yardstick of the triangle but the above-mentioned suggestions give us a beginning.



WHAT MAY WE EXPECT?

(Continued from Page 448)

This will not mean the discard of most of the sacred writings, but a new translation and interpretation of their significance to meet an advanced mass mind. Most of the stories of the Christian Bible, for an example, will be construed in the same sense as ancient myths, that of conveying a moral rather than a collection of actual historical incidents. Religious sects such as we know today will not exist. We do not mean to imply that there will be an equality of intelligence or unity of opinion on all religious subjects, but the religion of tomorrow will be founded on knowledge rather than faith.

The God of tomorrow will be perceived, not merely believed in. His ways will be observed, analyzed, and cooperated with. To deny that of Him would be absurd. He will be known to all men alike. Men could not logically conceive of another form of God because in the working of His laws, which men will know of quite commonly, He will be amongst them. For a sect to explain a different conception of God would necessitate the support of Him by revealing His workings in a different order or method. Since there can be but one order or apparent order to the universe which will become well known there can be but one parent of that order, or one God to be perceived alike.

There will be classes or degrees of society in the comprehension of this God. There are many men that can read English, still some men when given a book in English on a technical subject may not understand it. They have not the intellect or education to

comprehend that which they can outwardly perceive. The new religion of the future man will be organized in a series of successive steps, the highest shall strive to make more of God known to man. Each of those preceding this final step shall endeavor to comprehend that which has been revealed of Him. Steps not sects will be the new order of religion.

What may we expect of the intellect of the man in the future? As said before, religious interference with the welfare of man in any sphere of his activity will be ended. First, the new vision of religionists will not include so great a number of blind faiths giving rise to superstitions. Second, the essential necessity for the freedom of the sciences will be generally appreciated. This does not mean that science will be given the reins to experiment at the sacrifice of mankind, but rather those sciences which are proven to be well grounded will not be restricted by bigotry or ignorance as now. The science of Eugenics, for example, will come to the fore. It will be readily appreciated that physical man is as much of an animal as any other species. The same biological principles govern him as they do other species.

Man has proven that he can evolve the other animal species—produce types that after several generations far excel their ancestors in many characteristics. This principle will be applied to man. Those of mankind not worthy of propagation of their kind will not be granted the right to reproduce. Disease of mind and body through inheritance will be

reduced to a minimum. There will be a criminal offense for those who have contagious diseases which may be inherited to propagate. The level of inherited intelligence will rise and with it improved social conditions. The greater intellect of future man will be due more to this one factor than any other thing.

Associated with greater intellect we always find strong wills. Strong wills are due to emphatic, absolute conclusions. Vacillating wills are the result of weak intellect, the lack of ability to clearly and completely assemble impressions. Strong wills are not an indication, of course, of accurate reasoning. Reason will greatly restrain the emotions. The emotions will seldom be displayed. A thorough knowledge of the seat of the emotions, their cause and purpose, will be had. Therefore, emotions will be suppressed as giving vent to them will be considered an indication of lack of deep intelligence to appreciate their function and the necessity of their restraint.

This general restraint of the emotions will constitute a future danger to society. What we now term the noble virtues will be thought of as instinctive tendencies stimulating the emotions for the purpose of the body. These instincts will be suppressed wherever they interfere with a plan conceived by the intellect of man. Man will consider himself as purposeful, having a definite intellectual purpose. He will not allow perhaps wrongful interruption of his intellectual affairs by the emotions even if best for his physical well-being. This, of course, will encourage suicide.

Life will be valued as little except as it is needed for the purpose of society. Atrocities will be common, and not the result of a depraved mind, but the result of a new valuation of life and its purpose. We say *atrocities*, yet in the era that they will occur in future times they will not be thought of in the light of shameful commitments, but rather merely as dangers to social structure only. Most of these atrocities will occur in the pursuit of knowledge in the fathoming of the universe. As said before, in the endeavor to obtain facts by intellectual and scientific research the emotions will be withheld, thought of

as the lower phases of man not to be indulged in.

Just as we today strive to withhold the passions and appetites to allow the virtues to be dominant, so will the emotions be completely suppressed by the intellect of man in the future. We can see from this that the psychic forces in man, the instincts and emotions, the former in reality, the sensations of the soul though quite understood as to their functioning will be used only for the selfish interests of the individual. This is not very encouraging for those who dream and hope for the day when man will permit the dominance of the outer intelligence by the psychic intelligence.

The psychic forces in man will generally be recognized as of the same universal essence which directs all form, that is, material form. The appreciation of the psychic relationship of man to the universe will be even greater than now, but it will be valued only as having one purpose—that is, the continuance of life in man, by instinctively impelling him to do certain things, even those things which appear contrary to his intellect. Man will feel that this force within him is no different than that in a flower or bird. Man will seek by intellect to go beyond the subject of the intelligence in things to the original cause of all intelligence.

In the realm of science much has been prophesied for future ages. This is so particularly because the results of some of the sciences are more generally perceived and their effect on daily life more noticeable than that of others. For instance, the advancement in certain phases of physics has brought about in electrical engineering the radio, telephone, telegraph, television, and numerous electrical appliances. Yet parallel advances in other phases of physics, chemistry, biology, and surgery are not appreciated because they lack popular appeal even though furthering man's progress as much as the above developments. Therefore, the prophecies of science's future developments have been confined to these popular lines only.

For example, any discussion pertaining to this subject usually revolves about the future of aviation because aviation is the most commonly noticeable accomplishment of recent science.



The attainments of man in physical science will be the equivalent of his highest conceptions. The only limits to man's attainment in science are the limits of his conceptions. This might seem exaggerated. Due to the fantastic thoughts which the mind may formulate it may seem as though the converting of those thoughts would be impossible. An idea cannot be realized until it has taken to itself something that is associated with the forms of the material world.

We mean that man, no matter how original his conception, must associate it with the exterior world which he has knowledge of, or the idea would merely be an urge without form by which it could be appreciated. Thus any mental picture which the mind may hold is related with things of the world, or man would have no form to give to his idea. If the ideas are related, that is, composed of actual things, then the mental picture can be made manifest in reality.

Therefore, we reiterate, whatever man can conceive, man can create because his ideas embrace elements that are in existence. The limitations of man's creations are only that of his ability to mentally conceive. After the mental conception it requires the assembly of material forms or elements of nature in accordance with natural laws. Man may conceive that which is destructive and the violation of natural law, but it would not be creative, and would not be possible of execution.

So far man has never destroyed any fundamental of natural law. He may have altered form or broken down form, but in so doing he never actually dissipated any element of nature but merely has reduced it or altered its expression. The future will reveal man as having the ability of changing the elements of matter at will. Transmutation of matter will exist on a greater scale. The definite frequency and polarity of the elements of matter will be tabulated to a mathematical exactness. The change of one element of matter to another will be done chemically by bringing together elements which oppose each other as that process of disintegration will not permit an accurate control.

The fundamental energy of which matter is composed, the electronic sub-

stance, will be used to transmute forms of matter. A charge of electronic energy of a frequency either just above or below the potential of the element of matter to be changed will be infused into the area in which the element is isolated, and by the law of attraction and repulsion the element will adapt itself to the polarity of the charged area. Its specific rate will change, and with it its nature. Man will be duplicating the processes of nature in constructing matter; in fact, man will be directing the processes of matter.

It will be definitely established beyond theory that electrical, magnetic, and vital life forces are all of the same essence. The dissimilarity of their manifestations will not disprove that fact. Electrical energy may produce light, sound, motion, and heat, and yet is the same essence—different only in the scale of vibratory frequency. As we are able to convert many of the above-mentioned manifestations one to the other by merely changing the potential of the energy and its frequency, so man will be able to convert at will and know the exact differences between electrical, magnetic, and life forces.

At the early stages of this process man will attempt to harness the atomic energy by breaking down the elements of matter, not merely to change elements of matter, but attempt to use the energy. He will succeed in doing so but with great cost, and little practical value. Eventually that method will be discarded and the more logical one of accumulating the energy in its pristine state and directing its manifestation will be adopted. Thus the various phases of this energy now more generally referred to as the Cosmic ray will be produced at the will of man. Man will be able to create life; by creating it we mean directing the fundamental universal essence so that it will enter that phase of its manifestation known as life.

As early as 1829, Wohler in his experiments discovered that life need not come from life, but life may be generated from inorganic compounds. Kossel experimented in the attempt to chemically produce the sperm of animals. The future man will know the chemical compounds necessary for conditions susceptible to life, and he will know the potential and frequency of

the universal essence that actually produces life. He thus will generate life. The law and order permitting the manifestation of life and its development he dare not vitally disturb or he will dissipate life that he brought into existence. Thus the growth from the simple to the more complex forms of life man will little be able to alter except to direct its function.

This direction of the development of life by man will consist mostly of a retarding or stimulating of its functioning. This will produce, of course, distorted species of life which in turn will become entirely new, self-producing species.

One of the most unusual accomplishments of man will be the projection of matter from one place to another by electrical energy. As today, sound impulses may be conveyed by superimposing them on high frequency waves, and reconverting them again into sound, so will matter be changed into impulses that may be projected electrically and then be reconstructed in a distant place. Absolute control of the formation of matter and knowledge of each of the element's actual potential will permit the direction and assembly of matter at a distant place at will.

In the sphere of astronomy the greatest accomplishment will come through the invention of a new substitute for the present gigantic, costly, cumbersome telescope with its dependence on light waves. With a growing realization that light waves emanating from planets and distant nebulae may be refracted and distorted, dependence upon telescopes for the approximation of distances and objects discerned will become less. The size of telescopes in attempting to overcome the obstacle of space between the earth and other Cosmic bodies will reach a limit of practicability. It reminds one of the early days of the motor car with its numerous cylinders. In present years the number of cylinders has not greatly increased, but the more efficient use of a limited number has been developed.

With the abolition of telescopes for stellar observations will come the process of Cosmic photography by electrical rays similar to our present-day X-ray. The X-ray is absolutely not refracted;

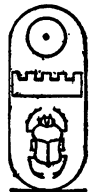
it penetrates opaque bodies in a straight line. After being emitted they are attracted to a charged field opposite, and the object to be photographed is placed between the point of emission and attraction. The rays are interrupted in penetrating the object and this interruption is registered on a highly sensitive photographic plate.

The projection of such rays toward a planet when powerful enough to overcome the earth's magnetic field would penetrate space without refraction. The return of the rays would be by virtue of the earth's attraction and the lessening of the force of the rays. The impressions of the returned rays would be registered on sensitive photographic plates. This would produce photographs which would accomplish greater results than any possible telescope.

Stellar journeys will not only be probable, but possible. This has always been the most discussed of all the future possibilities of science because of its appeal to the imagination. This will come as a result of much preliminary accomplishment by science in the accumulation and control of electronic energy. Stellar journeys by way of rockets will be experimented with, and it eventually will be discovered that the combustionable principle will be too hazardous for the stratosphere.

Machinery motivated by electronic energy would at all times function aright in the earth's atmosphere or above. The source of power would be uniform and infinite in supply. Landing for exploration on some of the planets would be quite possible. The rate of speed to and from the planets will be almost incredible. Yet the weight of the required apparatus and machinery for propelling the projectile will be comparatively insignificant.

As to life, in all probability life will be found on other planets. We know that that phase of the universal essence called *life* requires conditions susceptible for it, or it could not manifest. Some of the planets will be lifeless; those that do possess life will undoubtedly have species entirely different from those of the earth due to the fact that the adaptation of life to external conditions which are different from that of the earth will bring these unusual types into existence. In addi-



tion there will be found on other planets phases of the universal energy never known on earth. These phases of the essence will manifest there because of conditions on the planet that will be favorable to them. For example, natives in the Amazon River region cannot know of snow because its manifestation cannot occur in the climatic conditions of that region.

Our next topic in the categorical discussion is the future government. The various forms of government are in the crucible of today, out of which will emerge the logical, final government of man. Nationalism will eventually give way. Political barriers will crumble. The necessities of economic life will compel them to be abolished. With the expansion of population and the resulting unity of ideals and living habits national fences will be torn asunder. Continued restriction by political barriers would eventually mean the isolation of a people and their extinction. Nationalism today is tottering for the same reasons, yet conditions have not become severe enough to result in the decision of but *one people of one earth*.

This does not mean that there will ever be an equality of the people of the world in ability or intellect, or that all can have or should have legislative, judicial or administrative powers alike. Such a system has failed and will fail because man cannot be equalized.

Society will be divided into stations of human development, as it were. There will be those of each race who will be placed in the lower strata and others in the highest. Such status of an individual will be determined by his intellect and education. The form of the world government will be republican. There will be a Senate, composed of representatives of each status of society existing throughout the world, who will legislate the laws. These representatives will first qualify for nomination by severe examination and test mentally. The people of these statuses will elect a given number who have passed the examination and tests in their status to represent them.

There will be a supreme body above the Senate who will pass on the laws of the Senate and have the power of veto. This supreme body will be com-

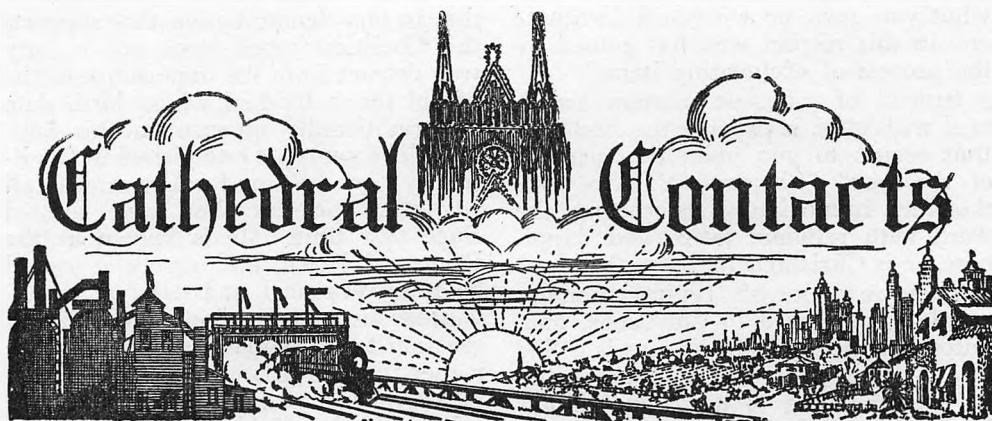
posed of those who have passed the highest examinations and tests after serving a term in the Senate as representatives of their status of society. The Senate will vote upon these qualified ones at the close of its final sessions. And at a given period the elected ones will become the supreme body for the next period. The supreme body will consist of just one representative of each status of society. He has first served in the Senate and then has won the final distinction by further test and examination, and then been chosen by his colleagues. The Senate will appoint departments to study each status.

An individual who displays unusual ability will be permitted after special examination and analysis of his qualifications to change his status in society. This status in society will not be a caste system but a system of occupation-employment obliging one to confine himself to that which he is mentally and physically equipped to do.

Intermarriage would, of course, be permissible, but application for the pursuit of that different than required of the status one was in would be granted only after proof of ability. We see that nations would not have to exist. The people throughout the world would gravitate to their own intellectual levels and the levels of society would gradually become higher.

There would be organized a world police force of quite some number, yet not compared to the combined armed forces of the present times. This world police force would serve the same as municipal and state police do today. Crime would be corrected by surgical methods. The affected areas of the brain, distorting impressions and emotions, would be remedied. Crime would be rare because of the development of intellect and treatment of those criminally diseased. Propagation of the criminally minded would be at a minimum.

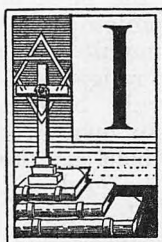
Thus we have sketched, briefly, tomorrow's human achievements which are quite probable though highly fantastic. Much of this can be deduced from the trend of the times. Yet though this may be quite probable it is as the historian, James Harvey Robinson, said "—human adventure, the outcome of which no man can foresee."



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (*Please state whether member or not—this is important.*)

WHAT CHRISTMAS MEANS

By CECIL A. POOLE, *Supreme Secretary*



IN the Western world, at least in those parts where Christianity is a dominant religion, one does not necessarily have to be an adherent of this religion to be an observer of Christmas. While Christmas is considered one of the most important religious holidays for Christians, it has also come to be known as a general holiday and is observed not only by those who profess the Christian religion but also by those who may profess other religions. Many people observe this holiday in the manner of the Western world.

To children, Christmas is probably the most important holiday of the year, and even the average adult, when hon-

estly admitting the facts, will acknowledge that Christmas is the most important of all holidays. Being near the end of the year, it is symbolic of the culmination of a year's work. It is an observation of an outstanding event, and it, by tradition, has become the principal annual holiday or feast time.

What do *you* think of when reference is made to Christmas? We all react in different ways, and these reactions are associated with our viewpoint as to the holiday. Do you think of gifts? Is Christmas to you no more than the exchange of gifts? I say exchange, for are you interested primarily in what you receive in relation to what you give? Do you add up your total gifts after Christmas and find that you have not received in proportion to



what you gave, or are you a fortunate one in this respect who has gained by the process of exchanging items?

Instead of gifts, or matters associated with gifts, is expense the first idea that occurs to you upon the mention of the word "Christmas"? Are your thoughts immediately associating the word with religion, peace and happiness, or is Christmas merely a holiday?

These reactions are typical of many people with regard to Christmas, and, unfortunately, today Christmas is called to our attention so much that possibly its true meaning to us as individuals is all but lost. It seems that Christmas decorations begin to appear in the stores even before autumn is well under way. Christmas has become so commercialized that this emphasis has caused me, as well as many others, to react, as I have here, by referring to gifts and expense as the first two considerations or responses that come with the mention of Christmas.

The reaction that may be yours or mine may be a greater insight into our character than we would ordinarily wish to admit. How we react to the simple concept of this holiday is an indication of what we are thinking about in terms of it. If gifts and expense are more prominent in our thoughts than are the solemn principles of religion, the hopes of peace and happiness for ourselves and the world, then certainly something has gone wrong in our observation of a most important event. Unfortunately, this is probably true of a great many people.

What should Christmas mean? Should it be a reflection of our philosophy of life limited to the exchange of gifts and the amount of money it is going to cost, or should it carry an implication far deeper? Whether or not we are adherents of any Christian religion—

that is, any denomination that supports the Christian creed—does not in any way detract from the importance of the life of the individual whose birth date we traditionally observe on this holiday. The concepts established in Christianity have become fundamental to all advanced societies that have existed since that time. He is known as the Prince of Peace, and surely it would be more practical and even more advantageous to us as individuals if our reaction to Christmas was one of peace rather than of gifts and expense. If the idea of peace was so instilled in the minds of all individuals that the word "Christmas" would bring the immediate response of peace instead of any other concept, much that we do today to protect ourselves against the possibility of those who might upset the peace of the world might be postponed.

Apart from the religious implication, Christmas should be a rededication of the individual and of groups of individuals to peace. Christmas represents a time of birth, an opportunity for something different, new or novel to come into existence; therefore, Christmas should carry the connotation of a new life, of a better life. It should fulfill the meaning of its originator and of those who supported Him and of those who welcomed His birth.

Let us hope that as men direct their attention to the thoughts that occur at Christmas time, they will make more effort to fulfill the events hoped for by those who had witnessed the birth of Jesus. Regardless of our philosophy of life, regardless of our economic status or our social, political, and religious affiliations, we all may truly believe, practice, and instill into our own lives and the lives of those about us the concept of "Peace on earth, good will toward men."



A Visit to Russia

By LESLIE NEAL, F. R. C.

Deputy Grand Master of AMORC in London



My decision to go to Russia last June was made quite suddenly. I arrived at Leningrad by ship, and the process of meeting new people and assimilating their viewpoints began. I found the Russians to be very human and somewhat resembling the traditional Englishman, a little stiff on the outside. It also occurred to me that some characteristics of Americans and Russians are not dissimilar. They both have a strong national pride in their achievements and a great sensitivity to any knowledge of the shortcomings of their way of life—due possibly to their idealism. They are, I think, both somewhat emotional, fond of children and ice cream.

Another reminder of America is that 46 different races inhabit this large tract of land. However, not as in America, all textbooks and general literature must be translated 46 times. Quite an undertaking!

The main streets in Leningrad are wide enough to accommodate in comfort eight lines of traffic each way. There is also a reserved area down the centre of the street, presumably for parking cars.

We saw areas where the scene is reminiscent of parts of France or Italy. The terraces of eighteenth century houses were in good order and gave a mellowing effect to the scene. The European influence in architecture at the time of their construction was very strong. We found the over-all colour tone of the buildings, even the new ones, to be mellow and very acceptable. There are many waterways which run through the town, and join up with the river Neva. I believe there are 400 bridges to span. Water taxis are for hire, as are about 5000 ordinary taxis.

Russia has a vast reservoir of artistic treasures, sculptures, paintings, and objets d'arts, which are on view free of cost. One wonders what effect these

works of beauty might be having on the many people who stand daily in quietness before them. The numerous museums and art galleries are visited by very large numbers of Russians, besides the now greatly swelling number of visitors from other countries. The items on display are numerous. As to the quality, on one wall in the Hermitage there are 25 paintings by Rembrandt. Other large rooms are generous with pictures by Matisse and Picasso. Works by Rubens, Degas, Millet, Corot, Cézanne, Renoir, Gauguin, and various other European artists are well represented. It seems that the exhibits of Russian artists were not being exhibited at the time because a special show of European artists had been arranged.

In the Pushkin Museum in Moscow may be seen six large and magnificent pieces by Rodin—in bronze, marble, and wood. These are powerful and impressive works.

The application of art to practical purposes is shown in the design and decoration of the Underground Railway stations—known as the "Metro." These are in Leningrad and Moscow. Each station is decorated as a separate unit and each is quite different. The lighting effects, as well as the skillful use of colours, are remarkably effective. Marble, bronze, stained glass, mosaics, and semiprecious stones are blended into a most attractive decor. In traveling on the trains one noticed that youth gave place to women and older people—naturally and without fuss.

The artistic and practical side of Russia is shown again in the design of the waste-disposal bins or urns, as they are called. They are shaped like the centre part of a daffodil, and are placed at frequent intervals along the pavement of all the streets. The result is an almost complete absence of the litter which we have come to associate with large communities living in town.

Smoking does not seem to be indulged in greatly. I counted two persons in every hundred who were smoking as



they passed by a street corner one evening. Out of nearly a thousand passers-by, there was only one woman smoker. Smoking is not permitted on the Metro premises, and these places are completely free from litter of any kind.

Among the Russian people whom I met daily were those whose conduct and manner of living showed some guiding principle. I learned that such principles as they had were acquired during their scholastic training. They seemed to be honest, mild mannered, and generally helpful. They often showed a sense of humor. They had a zest for living and consideration for other people.

They were not eager to voice their own point of view, but eventually I found that their way of life was not based on any belief in a personal deity.

We visited a very active monastic community in the country outside Moscow. In this Greek Orthodox Church, we joined the crowds of devout worshippers in a special celebration. Some of the repetitive chanting had a familiar sound and I willingly joined them in their intonations. We watched whilst worshippers broke off branches of trees which must have had some special significance, possibly healing. Many took away small phials of water also. The sincerity of those present was such that one felt a kinship and sympathy with them.

There are various religious denominations. An American cleric who journeyed with us in Russia went to a meeting of his particular religious group when we were in Moscow. I understood from him that the church had a seating capacity of 750 people but that a thousand persons were present. It was not until I had returned to England that I realized that the quiet-voiced Texan was in fact an international figure in his profession.

There was a memorable visit to the Bolshoi Theatre. Bolshoi means *large* or

many in Russian and that description fits the theatre. The place was filled to capacity on the two occasions when I witnessed a performance of the *Swan Lake* ballet and the opera *Prince Igor*. The latter was a superb performance—the decor, lighting, voices, and ballet all in keeping with the tradition which has been established at the Bolshoi over a long period. Light refreshments were taken in the restaurant during the intervals. This to us was an unusual sight. The patrons who had lined up for ice cream put their notes into the lid of a cardboard box and helped themselves to change from a large bowl.

Everyone seems to read at every available moment, and we observed that bookshops and stalls always attracted many people. Photograph studios were busy, and so were hairdressing salons. Gramophone records are in great demand, and the people whom I noticed buying them took up to ten at a time, and sometimes more. I gathered that banks are paying three per cent on deposits at the moment. There are lawyers, too, to advise people on the intricacies of the Law of Contract, so that individuals can and do sue their employer—the State. Divorce is not encouraged, and the parties in dispute are spoken to with a view to preventing divorce, if possible.

Mention must be made of the very large and imposing building which houses the University for Natural Sciences. The students, we were pleased to observe, behaved as students do in every part of the world.

It is impossible in this short article to mention many things which might be of interest, and it was of course impossible to see all of the facets of life in Russia even in nine very full days. The visit has succeeded, however, to satisfy my curiosity on many points, and to whet my appetite for further visits when possible.



*The
Rosicrucian
Digest
December
1959*

Referring to destruction in nature is man's way of saying that nature has opposed his sense of values.

—VALIDIVAR

The Inca Civilization

By MICHAEL SIDROW

(From *Smoke Signals*, March-April 1959—The Indian Association of America, Inc.)



THE INCA was a South American tribe which existed long before the Inca Empire was built. About 1500 years before the Incas, many civilizations were built up by different tribes but they perished. They were in the so-called "Pan-Peruvian" region which included Ecuador, Bolivia, northern Argentina and northern Chile. Beginning from A.D. 100 there were the Chavin culture, 5 different Tiahuanaco civilizations, the Nazca civilization, and Chimu culture. Finally came the great Inca civilization. The Incas conquered all the tribes in the Pan-Peruvian section and built up their own empire.

The Quechua language of the Incas became the state language. As a matter of fact the Inca Empire lasted only 300 years before its destruction by Pizarro. During this short period the Incas succeeded in building up a State which is comparable only to the Roman Empire.

Let us review step by step, field by field, the organization and accomplishment of this remarkable empire of the Incas. The Incas' chieftain became the ruler and formed a dynasty. There were 13 generations of this dynasty. The myth-veiled founder of the dynasty was Manco Capac. However, the first historical Inca chief was Sinchi Roca (1105 A.D.), and then followed Lloque, Unpanqui, Mayta Capac, Capac Yupanqui, Roca the Second, and Yuhuac-Huacac. Most of their vast empire (about 380,000 sq. miles) was built by peaceful expansion, seldom using warfare for conquest. Their type of organization attracted other tribes. The Inca chief, dynasty, was the top ruler (called Inca); other of the Incas held the many important posts on the administrative ladder.

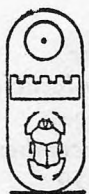
The household was a social unit. There was an official for each ten households. There was another official

over each fifty households. Each one hundred households was under an Inca official. Then followed units of larger numbers of households such as 500, 1,000, etc. The largest unit was made up of 40,000 households. Over all the officials governing the various units of households were 4 apa-cunas, general inspectors, who were in charge of one-fourth of the whole empire. If there were not enough Incas to fill all the various posts, members of other tribes who could speak the Quechua language and who were able to fill the other requirements were adopted into the Inca tribe.

The Inca Empire was more or less a collective absolutism. This system needed good means of communication. For this purpose there were built excellent roads which even now after hundreds of years of neglect are in good condition. A large number of specially trained runners brought messages from one place to another. Llamas were also used as a means of communication. Post-houses in which were stationed couriers stood at intervals of $1\frac{1}{2}$ to 5 miles. Inns with good accommodations were also built along the roads for travelers. Besides couriers and llamas, smoke and fire signals were used for communication. All of this system could transmit news from a 2,000 mile distance in the comparatively short period of three hours.

Only the governing class were educated—especially in training for state and community jobs. The education was democratic in the sense that all participants, including members of the ruling dynasty, had the same very severe training. Among other subjects the students of such schools learned the use of knot-recording (quipu), because the Inca civilization had no written literature.

A special school, somewhat like a university, existed with teachers who were the philosophers and poets into



whose hands were entrusted the treasures of intellectual culture.

The Inca viewpoint was that all must work, but none should work beyond his capacity, or for too long. None should suffer want. The Inca empire was conducted with skill and an appreciation of life and state problems.

An elaborate system of taxation was devised to support this vast empire. This empire was divided into basic units—social and economic—the ayllu. The most wealth of the state was land and labor. Land was divided between the households. One part of the land (or ayllu) thus divided was devoted to the Sun (to the state religion); one part to the Inca, to the dynasty; one to the community; the last part was large enough to maintain the local unit in comfort. In case of an increase of population in the community, the land which was a part of the Inca was added to that of the community. A married couple (childless) received one "tupu," a piece of land 60 x 50 paces. For each boy born to them, one tupu was given; for each girl, the couple received half a tupu. Special tax collectors collected the tax on the basis of the knot-records. From the taxes there was deducted a special amount for labor performed for the state or community. The surplus was placed on deposit and was drawn upon for the good of the people.

The penal code of the Incas was severe, but just. Its idea was similar to ancient Roman law "Dura lex, sed lex" (stern law, but law). All citizens were equal before the law—even members of the royal Inca family. A citizen was entitled to at least a minimum amount of goods. If, because of lack, a citizen committed a crime and it was proven to be the cause, the official who should have taken care of the citizen's minimum needs and permitted the injustice to arise was punished instead.

The Inca civilization seems to have been based on a wise and sound politico-social organization.

The other foundation stone of the Inca Empire was the Inca religion. As all other Indians, the Incas believed in one God-Spirit beyond and above all other gods—Viracocha "The Uncreated Creator"—God, Lord, and Instructor of

the World. The Sun was the visible symbol of God. The Inca who was the king, represented the Sun on earth; therefore, he was the Sun (Inca-Sun). Gold was the metal of the Sun. Gold had not as in the Western civilization the meaning of absolute value. It was another symbol for the Sun. Temples and palaces were decorated with pure gold. To the Incas, gold was beauty and a sacred metal. It was not a medium of exchange such as money.

There were priests and priestesses in the temples. The priests were educated in Astrology. The priestesses were virgins of the Sun—"chosen women" priestesses of the Sun, similar to the vestals of ancient Rome. They practiced confession and absolution given by the priests and priestesses. Belief in immortality dominated the Inca life, and this belief had a strong influence on morality.

The Incas were expert builders and talented artists. Towns and cities, temples, palaces, and public buildings—all were built of stone, very often of white granite decorated with gold ornaments, and bright tapestries of rich wool. Not only did the Incas use gold for decorative purposes, but they used copper, silver, and bronze.

Their goldsmiths were great artists. When the Spaniards brought back to Spain some of the Inca jewelry which they had not melted, Albrecht Durer, German artist, who happened to be in Spain at the time exclaimed in wonder when he saw the golden pieces. He stated that nowhere in Europe had he seen such wonderful and original designs and such skillful artistic work. This same skill the Inca demonstrated in the making of pottery. The clothing was very colorful and decorated with colored feathers. This art of coloring and arranging feathers for decorative purposes was one of the most developed handicrafts in ancient Peru.

The Incas were skillful engineers. Especially interesting were their bridges above deep gorges between high mountains. These bridges were made of plant fibers woven together.

Agriculture was of high quality and level of development. The destructive conquistadores were baffled when they saw the clean villages of the Incas with their neat dwellings and perfectly cul-

tivated fields with hitherto unknown plants such as the potato, maize (corn), chocolate, etc.

Inca politics were peaceful. They had armies, but not for conquest. They were for self-defense, maintaining order and enforcing the law. Since the Inca was the representative of the Sun on earth, he had the respect and love of the people. When the Spaniards came, the blood-thirsty Pizarro imprisoned the Inca and his nearest counselors. In a few years the Inca Empire was totally destroyed. These peaceful people did not know how to defend themselves against the ruthless invaders. The Spaniards did a clean job—robbed the Incas of their precious metals, melting down many of their works of art for the gold they contained, destroying their stone buildings and their “quipu” archives. They made the people slaves.

The Incas were a proud people and some of them managed to escape high into the mountains with the help of some of the “sun virgins.” Here they performed a new miracle—a city of white granite 8,000 feet high on Machu Picchu. This beautiful refuge lasted for 40 years when the Spaniards finally succeeded in destroying it as well as

the inhabitants. And so disappeared forever into the abyss of history this cultured and civilized ancient empire. Let us pause a moment in memory and admire its achievements.

AUTHOR'S NOTE: The story of the Inca empire is not a legend. It is not a fairy tale. The priests who came with Pizarro and some of the more literate soldiers were so awed by the beauty and accomplishment of the Inca empire that many memoirs were written. The accounts can be seen in the writings of Garcilaso de la Vega, Juan de Sarmiento, Polo de Ondegardo, Cieza de Leon, Father Bernabé Cobo.

Some persons in reading about the Inca civilization have gotten the impression that its culture was socialistic. Actually it was far from being that. The Inca was a hereditary king. For hundreds of years there was an Inca dynasty. The Inca system of government was more like that which was called in France in the 18th century—a “benevolent autocracy.” The Inca system was similar to present-day Danish and Swedish systems, although even these systems have often been erroneously referred to as socialistic. Besides, the Inca culture was distinctly a religious one.



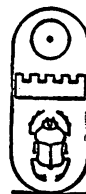
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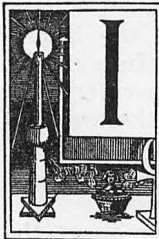
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Ethics of Giving

By O. J. RANKIN of France



IN musical art, it is not the instrument that matters so much as the ability to use it. Similarly, the value of a gift depends upon how much of oneself goes with it, the gift being the vehicle. The motive is the main thing. This is made clear in the Gospel story of the widow's mite. Given in the right spirit, her two farthings meant more than other offerings. Christ said that other givers "did cast in of their abundance; but she of her want did cast in all that she had." She gave what she wanted to keep, holding nothing back.

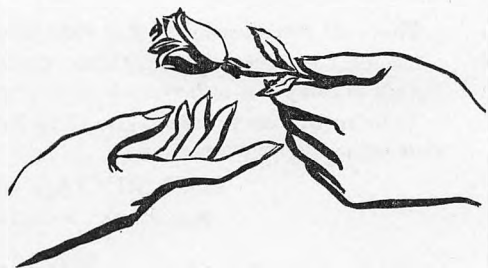
There is no art or virtue in giving unwanted things, in giving indiscriminately, or in the conventional and reciprocal giving at Christmas time. Most of this type of giving is merely exchanging—or juggling with traditional symbols. Gifts are offered more gratuitously than graciously, usually in anticipation of receiving others in return. Expectancy destroys surprise, which is half the value of a gift. Giving is thus an artless custom, a habit to which one is a slave. Often it seems that even the commonplace wish of 'Good morning' has degenerated into a conventional and meaningless grunt. How many really wish in their hearts that another may be blessed with a truly *good morning*? Yet knowing how to wish is an essential prelude to right giving, for giving might be called a fuller expression of wishing.

Paul said: "He that giveth, let him do it with simplicity." Many will admit that the problem of choosing Christmas presents is often very complicated and that many gifts are superfluous. Paul would not have bothered about hunting up *things* to offer. To him, giving meant giving of himself, just as he stood, with empty pockets. Could anything be more simple, more natural?

Many people who appear to have everything and desire nothing more can usually make room for an interior offering and often need it. One can always start giving this way through kind, loving, and peaceful thoughts or sincere good wishes, using flowers or fruit as symbols. Paul meant that gifts should be offered simply and naturally, as a flower gives of its beauty and perfume. But he meant something more: giving was so simple that the only effort involved was that of putting the recipient in touch with the Unique Giver. He gave of himself by making his spiritual faculty a channel between Giver and receiver. Christ gave this way. He told his disciples: "Not as the world giveth, give I unto you."

Many people are more in need of love and sympathy (simple things costing nothing) than of material gifts. Thousands suffer morally through frustration, anxiety, depression, ignorance, worry, and fear. Those persons hang on at great cost to a last hope. What are material gifts to them? It is not so much what one thinks but what he *feels* of another's need that matters. Love is the easiest thing to give and the greatest of all gifts.

The first gift recorded in Christian annals was offered by three *wise men* or 'Kings of the East' on the occasion of Christ's *birth into humanity*. Their offerings of gold, frankincense, and myrrh (symbolizing the threefold constitution of man) fulfilled the important function of recognition. As the



Magi, they were godfathers of the divine infant. There is no record of any exploits of these three wise men on either side of this event. They appear on the scene, act, and disappear, having fulfilled their mission according to the Old Testament prophecy. Their gifts were sacramental: outward and visible signs of an inward and spiritual grace. There still are a few *wise men of the East*. They are those who know how to give: those who give *in* recognition, not for recognition.

Peter's offering to the life-long cripple at the Temple gate is an edifying example of the virtue and ethical aspect of giving. He had no silver or gold, he said, but he was willing to give of what he could give 'with simplicity'—something of greater value to the cripple than silver or gold. He gave of the healing rays of his aura, a gift that silver or gold could not buy; and the result was dramatically demonstrated by the cripple's "walking, and leaping and praising God."

The Law of Giving is based on the fundamental principle of all laws, which is BALANCE. When one receives faster than he gives, sooner or later something is taken back. The ability to help others in need is not exercised as it should be. Repeated opportunities for passing on a little of the love, kindness, and service received are missed, and the time comes for striking a balance. There is a loss of some kind, material or spiritual. Some cherished possession may be stolen or destroyed, or a faculty *such as meditation* may be checked. Universal laws are interdependent and reciprocal in action. Here the Law of Consequence takes over from the Law of Giving. One does not escape the consequence of breaking any law. There is indeed much truth in the simple little couplet:

*It is the things we always hold
that we shall lose someday;
The only things we ever keep are
what we give away.*

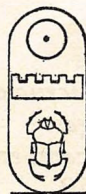
The supreme greatness of surrender is realized only when one understands that neither material nor spiritual opulence is of any real value until rightly considered the property of the Whole.

A professional free-lance journalist depending upon writing for a living

may turn his talent into a nonlucrative field with purely altruistic motivation, knowing there is no payment because the journal he selects has no revenue from advertisements and therefore cannot pay for outside contributions. He is perhaps inspired with an idea bearing upon some inner life problem which he thinks will benefit others; he knows such ideas should be used, not imprisoned in notebooks. He devotes the same amount of time and effort to this article as to any other. He finds this kind of work recreative, something off the beaten track of actualities, something nearer reality and appreciably more worthwhile. And he is happy because occupation and recreation are one.

It often happens that if such an article is published and if only *one* reader is spiritually enlightened, there is a reward, invariably above the value of ordinary pecuniary rewards. This comes unwittingly at first but consciously when the law is fully recognized and complied with. Such rewards are indeed the "bread from heaven" mentioned in the Scriptures: light on difficult problems, exact knowledge, new ideas, inspiration, etc., 'drop from the sky.' Even things needed come along mysteriously, always precisely at the moment when most needed. This is not magic. It is the working of the Law of Giving on the inner planes of consciousness. The spiritual bread is something real. Incidentally, it has some bearing upon the meaning of "our daily bread" in the Lord's Prayer. God can give only spiritual gifts. This does not include material bread, but the knowledge and light whereby bread, meaning livelihood, is obtained.

The ethics of giving is epitomized in the Scriptural phrase: "Do good . . . hoping for nothing . . . and your reward shall be great." This can be paraphrased: Do good while hoping for something and you get nothing. The 'hoping for nothing' is all important. Lord Bacon said that there is superstition in avoiding superstition. We could also say there is selfishness in being unselfish—when one sets out to be generous with the predominant idea of getting an 'easy-conscience' reward. This means that the motive is merged with a secret desire for self-satisfaction or



spiritual compensation, when one is not fully sincere. Only one motive is permissible—that is, SERVICE. But it is far better to have no motive at all. Has the rose any motive for giving freely of its odour?

The keynote of the *Bhagavad Gita* (Hindu Bible) is: action, without attaching thought to the fruits of action. This is synonymous with: Give, without thought of result. If one gives with

a selfish motive his gift is fruitless because, being speculative, it is incompatible with exigencies of the law. Of such givers it is said that “they have their reward.” They ignore the law and there is nothing the law can do for them. They have nothing to come. Giving is getting only when the law governing the ethics of giving is respected. To give the right way is to get the right way.



APPRECIATION IN SPITE OF CORRECTION

A number of letters have arrived expressing pleasure in the thought-provoking article “A Dying Era and Its Implications”—October *Digest*. Some of the responses included in their delight the two lines of poetry (we do have poetry fans). These lines, however, were erroneously credited to Emily Dickinson and failed to get corrected in printing. But this only provides an opportunity for a further broadcast. To compensate for this error, we herewith submit the three complete stanzas which end the lengthy poem.

RENASCENCE

*The world stands out on either side
No wider than the heart is wide.
Above the earth is stretched the sky,
No higher than the soul is high.*

*The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two
And let the face of God shine through.*

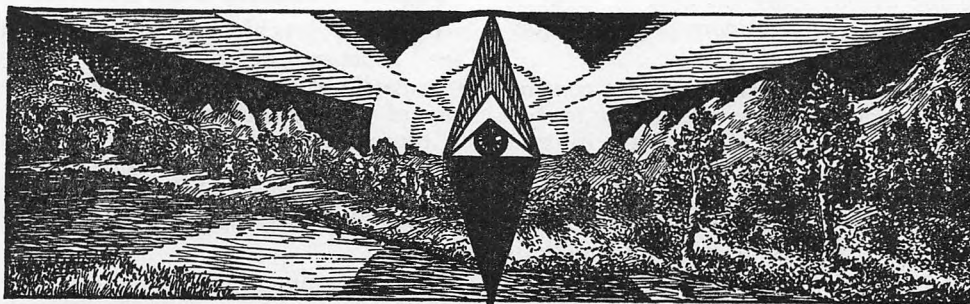
*But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat,—the sky
Will cave in on him by and by.*

—EDNA ST. VINCENT MILLAY

OUR COVER

The symbolic design of our current cover depicts man's struggle upward from savagery by the illumination of his mind. The illustration shows man's advance from prehistoric beginnings, pictographic writings on stone slabs, on through the Pyramid Age of Egypt, the Greek philosophical schools, the Middle-Age revival of science, to the modern technological achievements of the Space Age. The painting was executed by the artist, Diana Bovée Salyer.

**The
Rosicrucian
Digest
December
1959**



Development of Psychic Sight

By DR. H. SPENCER LEWIS, F. R. C.

(Reprinted from *The Mystic Triangle*, June 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



PSYCHIC seeing is not an unusual or extraordinary functioning of some mysterious center of the psychic consciousness, but a normal one when it is at its best. In other words, the inability to see psychically is an abnormal condition of the human ego.

This claim may be disputed by many and will be denied by those who scoff at all serious consideration of psychic phenomena. In fact the ability to see independently of the physical eyes was long improperly dubbed *clairvoyance* and at once classified among the many peculiar attributes of the professional and questionable miracle worker and witch. However, while *clairvoyance* implies a clearer vision and penetrating sight of the past and future, psychic sight has a very definite and practical field of its own.

As already stated, true psychic seeing is a very normal, natural, and rational faculty of our psychic consciousness. Practically every man, woman, and child has experienced true psychic seeing in those periods of psychic consciousness called *dreams*.

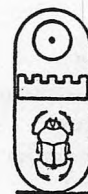
Have you ever thought of dreams in a really serious way, independent of the nature of them? Have you realized

that while objectively asleep, with all objective channels of impression closed against hearing, seeing, feeling, tasting, and smelling, you have nevertheless seen vividly, heard clearly, felt keenly, and otherwise so experienced impressions that they have left indelible records on your memory?

What "eyes" saw those beautiful—or horrible—scenes of the dream? What "ears" heard the sweet music or brought fear to your mind by conveying the impression of a weird cry?

To say that these impressions were mere figments of the mind, brain or dream consciousness, is to simply dismiss the big problem by insincerely substituting a bigger one.

Argues the material scientist: "In your dreams you do not actually *see*, but simply imagine that you do. You have *impressions* which you interpret when awake as seeing, hearing, feeling, etc." He places emphasis on the word *see* whereas he should place it on the word *actually*. If his argument was that in a dream or psychic state we do not see actually (or see *actualities*), his statement would be in agreement with the mystic's viewpoint—especially the Rosicrucian's! "But," adds this same follower of the Rosy Cross, "we do not *see actualities* when we receive impressions through our *eyes*, either. Seeing,



so far as our consciousness of sight is concerned, is not a mere physical process of optics."

And the Rosicrucian will not confine his support of this contention to the trite illustration of optical illusion wherein man is often deceived into believing that he is, or is not, seeing *actualities*. He is aware of the *fact* that seeing is a process of psychic functioning and that the physical eye is but an important organ with a limited use. Limited? The physical eye at its very best does not see one fifth of the real number of shades or grades of color that are possible of being "seen" by the psychic eye; it is not able to see through the densities nor to the distances possible with the "inner" eye. Even many lower types of animals see more, see clearer, and at greater distances than does man!

The consciousness of man, by which he knows anything, is that which we conveniently call *psychic* because of our knowledge that it is an essential attribute of the soul. In the purely chemical process of the body of man—as in the natural activity of the cells themselves—there is a form of consciousness related to, but not a real part of, the higher consciousness which we call the psychic or soul part of man.

The purpose of this sublime or psychic consciousness is to make man a sentient, knowing being. Without it, he might live and pass through every stage of development, growth and reproduction, as do the trees and flowers, but with as little knowledge of his existence!

Hence, seeing, hearing, or feeling, as categorical forms of impression and understanding, are essentially functionings of the psychic consciousness. To believe that the organ of physical sight, the eye, is the real faculty of seeing is to place undue emphasis upon an incidental phase in one form of impressionism. More emphasis, according to such means of reasoning, should be placed upon the intangible waves of vibrations that travel from the material objects to the lens of the eye, or the similar wave impulses which pass from the retina of the eye to the proper area of the brain for translation into psychic impulses upon the psychic consciousness.

Psychic Faculties Need Exercise

That the psychic consciousness can "see" independent of the physical eye is proved not only by the demonstrations of visions during dreams, but also by those rarer occurrences when in a wakened state we have momentary "sights" of persons, places, and things not within range of the optical field of the eye.

The development of this natural, normal ability to see psychically becomes reasonably and understandingly simple when we realize that its absence in our individual cases is due to neglect, negation, and consequent underdevelopment of it as a faculty.

If one closeted himself in a sound-proof chamber for a period beginning with early childhood and lasting until adulthood, one would find the faculty of hearing underdeveloped and limited. The nonuse of any faculty or function of the body or the inner self lessens its usefulness and competency. The reverse of this is true as well as logical.

What, then, should be the means for developing the psychic sense of seeing? First of all, by eliminating from our minds and from our conduct in life the false conviction and established habit of reliance for vision solely upon our physical eyes. This alone, when once accomplished, will remove the great obstacle to true psychic sight.

The second step is to strengthen and encourage the psychic faculty itself. With a new understanding of *sight*, and with the obstacle removed, we should find no mental or physical reason for our hesitancy in adopting any means for the development of a neglected, slighted—and insulted—faculty!

Therefore, proceed with daily, or hourly, practices of the following experiments or tests.

1. Close the eyelids for two or three minutes at a time and remain relaxed: wait for sight impressions.
2. Sit in an absolutely dark or deeply shaded place, with eyes open, and wait for the impression of colors or light.
3. Sit in a comfortable, relaxed position, with the eyes turned away from all bright lights; close your eyelids and press lightly upon the

eyeballs with the tip of the right forefinger until colors appear on the dark field before the eyes.

4. Sit in a softly lighted place and pick out a bright point of light (such as reflection on a piece of silver or glass) at some little distance from you; concentrate your gaze on it until you no longer see its proper color but notice its color changing.
5. Lie down in a relaxed condition (at night) close the eyes as for sleep, but select a distant city, or locality or room, as the thing you desire to see, and wait until you see some part of it. Repeated tests for the same "vision" will eventually bring clearer and more distinct pictures to your consciousness.
6. Then try this last step by selecting a person at a distant place, at an hour you know will find him or her up and doing; remain in concentration with the eyes closed until you

"see" the person and can note what the person is doing. Eventually you will be able to reach persons with your psychic "sight" and know what they are doing almost any hour of the day.

Bear in mind that the better the physical health, the better the ability to see by any means. Drink plenty of water during the days of development. Keep the body well and strong, and if you are wearing eyeglasses, leave them off when doing any of these tests. You will find your physical eyes improving as your psychic sight develops.

The results do not depend on faith, but the mind must be open to conviction or at least free from the false conviction that all 'seeing' is through the eyes. Practice alone will bring the gradual development. The testimony of hundreds verifies the excellency of this system and the claim made for it.



An Experiment In Telepathy

*From Luxor Temple
to You*

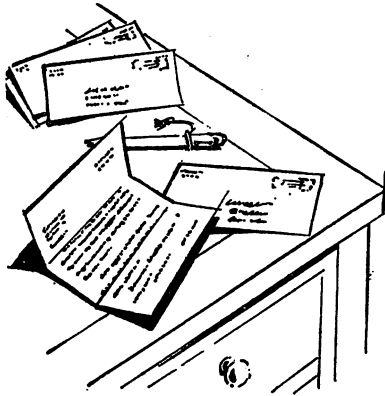


On the morning of January 18, 1960, the first Rosicrucian Tour Party will assemble at Luxor Temple, Egypt, for a special mystical ceremony. Upon the conclusion of this ceremony, at approximately 7:30 a.m. (9:30 p.m. Pacific Standard Time, Sunday, January 17), the entire group of forty persons will be arranged to form a single geometric symbol. Each member in the group will hold an image of that symbol in his mind as it is being formed.

We feel that it would be of interest to you to participate in this experiment. While at home, if it is convenient for you to be up at this hour, try to visualize the members gathered at Luxor Temple. See if you can get an impression of the symbol that is being formed at that time. Record your impression on a slip of paper and file it away until you see a confirmation of the actual symbol in the March, 1960, issue of this magazine.

Please do not make a formal report of your results, but in the course of your normal correspondence, we would like to hear of your experience with the exercise.





Expressive Letters

"Letter Writing, An Art" brought so many varieties of thought-blossoms from our readers that we have decided to dress up and re-name this department—and have it stay for an indefinite time.

We are sharing this month a few paragraphs written by a senior citizen from Ohio, so that you may enjoy with us the beauty of this matured mind.

I LIVE in the country hills in Ohio, sixteen miles from Parkersburg, West Virginia. During the week I hike about.

Once again I notice that Nature is starting to denude the trees even though the weather continues quite warm between 90° to 75° daytime, 70° to 65° nighttime. The old trees are standing over the young trees who have not lost all the leaves and seem reluctant to do so. "Come, come now, transition is wonderful and not to be feared. In a few months we will return and Nature will clothe our nakedness. We will be pleasing to look at and proud to be of service to those who may need our services in any way."

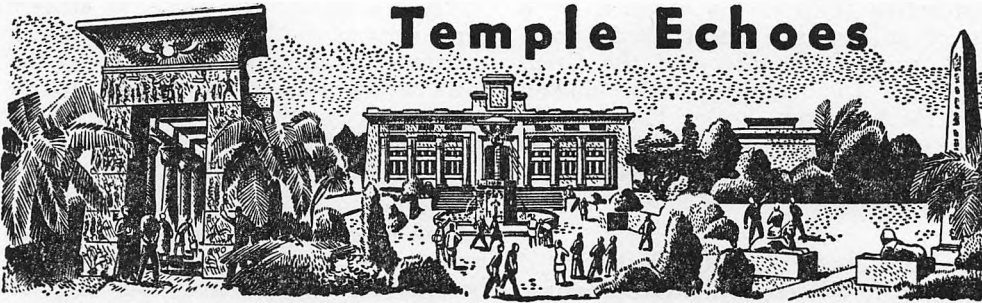
The young trees become a little bolder and ask how one knows for sure. "According to the rings in my circumference," says the old tree, "I have lived and relived many thousands of years. So today I suggest that you let Nature have its way and come with me to rest awhile and wait for the return."

"Okay," they answer. "As naked as you are, you still have a majesty and wisdom that you acquired throughout the ages. We are willing to learn and will follow. We may ask a lot of questions and we think you have the answer."

A zigzag stroke of lightning from out of nowhere almost hit the house. I had no fear as I could see no cause for alarm. I went outside to see where it had struck and found no damage. The noise was like a big sounding pistol crack. Looking around I saw in the distance a cloud of darkness and a little whispering wind becoming stronger until I was prompted to go in the house for safety.

From the suddenness of the change, a thought entered the mind. In life we are in death, and it could happen in the twinkle of the eye. This "old tree" too would welcome the change if it would happen quickly; I do not want to be a burden to anyone. However, I do not dwell on this change as I know we can only enjoy the moment we now have in this incarnation. Also, like the old tree, I'll be glad to return to be of service to my fellowman and to undo some of the experiences I've had that did not do so good for me. I pray the Cosmic give me parents that have the Rosicrucian knowledge so that I get started on the right path this next time.

—MAE CHARMION of Ohio, U. S. A.



Temple Echoes



EVERY year some planetarium visitor inquires about the sky picture at the time of the Nativity. The difficulty of reproducing it grows out of the uncertainty of the exact birth date of Christianity's Founder. From Biblical records the date has been calculated as 6 B.C.

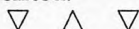
Frater Johann Kepler, the astronomer, in 1604 viewed a nova at the time of a rather uncommon closeness of the planets Jupiter, Saturn, and Mars. It was a startling and thrilling display which Kepler determined occurred about every 805 years. Such a gathering by this calculation did occur in 6 B.C.!

But, say astronomers, the triangle of planets then would have been too close to the sun to be observed with the naked eye. If the Wise Men were gifted with supernatural sight, however, this could have been "the Star" which they saw.

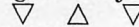


Convocations in the Supreme Temple this year have departed somewhat from the accepted pattern. For one thing, guest speakers have discussed mysticism from the standpoint of their own occupations. In September, Frater Dr. Albert T. Doss of Cairo spoke as a physician. In October, Frater James H. Morgan and Soror Margery Leighton presented the viewpoints of the scientist and the artist. This month, Frater Joseph Weed gave the views of a businessman.

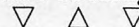
In November, one of a series of ritual dramas, *The Cauldron of Keridwin* was presented.



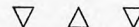
Zohar is a Hebrew word which means Splendor. To those interested in the Kabala, it suggests only one thing: "The Book of Splendor" called *Zohar*—the greatest single repository of Kabbalistic thought, according to scholars. Some chapters from this mystic treasure house have been printed in a student's paperback edition entitled *The Wisdom of the Kabbalah* with an introduction by Professor Dagobert D. Runes. The Rosicrucian Supply Bureau has stocked a few copies which may be had for \$1.65 each—if you want a mystic Christmas gift for yourself.



Portraits, still lifes and drawings by the popular Bay Area artists, Margery Lester and Thomas C. Leighton, were shown in the Rosicrucian Art Gallery through October. On the eighteenth of October, Mr. Leighton, former president of the Association of Western Artists, spoke in the Gallery on "Techniques of Picture Making."



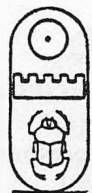
Soror Ruth Phelps, Librarian of the Rosicrucian Research Library, devoted two Saturday afternoons to a discussion of Robert Fludd's "Mosaical Philosophy."



"Flying Saucers" descended on Liberty Park in Youngstown, Ohio, in August—but the newshawks failed to report them. The "invasion" was peaceful and concerned only members of Youngstown Chapter of AMORC. They were part of a paper-plate-tossing game devised by Colombe Marian Hernandez for the Chapter's annual picnic.

* * *

At Helios Chapter's pyramid ceremony, Frater S. W. Honeywell, armed with charts, drawings, and a sizable model of the Great Pyramid, added an



instructive fillip to the occasion by a review of Dr. H. Spencer Lewis' book, *The Symbolic Prophecy of the Great Pyramid*. Incidentally, at the Golden Age Hobby Show, Frater Honeywell's "Mechanism of the Solar System" was awarded first prize and one of the three Grand Prizes.

* * *

In the Rama Chapter Bulletin of Buffalo, New York, Frater Earl Dornan, editor, recounted for his readers his impressions of Rosicrucian Park at Convention time. "For five wonderful, busy days," he wrote, "we forgot the outside world while with a thousand other Rosicrucians, we met with officers, attended lectures, demonstrations, concerts, and participated in all the other numerous events." Doesn't that sound exciting? There's another one coming up in just 191 days—so start making plans.

* * *

Vancouver, British Columbia, Lodge has acquired as a gift from Soror Gertrude Gordon a unique original painting of the Pyramid. In her presentation note, Soror Gordon wrote:

"Dr. H. Spencer Lewis painted this picture while on the boat coming back from the Egyptian trip. He gave it to Merritt (Soror Gordon's husband) as a remembrance of their visit to the Pyramid. He had only toothpicks for a brush, and completed it in less than half an hour.

"I hope the Lodge Members will like it and will appreciate the many beautiful works this wonderful man, Dr. H. Spencer Lewis, gave to the Rosicrucian Order for the enjoyment of all members now and in all the years to come so long as our beloved Order exists in this life.

"I will always feel very grateful for having known him as a friend."

This gift recalls an earlier one from Dr. Lewis himself, the Egyptian scene which he painted for the East of their Temple.

* * *

Bulletin No. 5 of Martinez de Pasqually Lodge, Port-au-Prince, Haiti, contains an excellent article from the Master, Frater Joseph Pratt, entitled "Our Lodge." It begins:

"It is a mysterious place, as austere and silent as the Sphinx. This place, a universe in miniature, expressive of the laws which regulate man and nature is a small inanimate rectangle which we call a lodge.

"This limited space contains a world. It is a duplicate of the universe. Within the lodge all is impassive and neutral; but let man enter and the symbols become alive, beautiful, and full of special brilliance. The silence speaks the secret word which the spirit seeks to understand. In the presence of man's conscience, the Lodge opens wide the portal to the spiritual world and removes the veil which covers matter."

* * *

In Panama City Chapter, one convocation a month will be in English for the benefit of English-speaking members in the area. This generous gesture on the part of the Chapter should meet with a hearty response.

▽ △ ▽

Frater Jack Barham of Santa Rosa points out that in the November, 1932, issue of the *Rosicrucian Digest*, Sanctum Musings was headed "What May We Expect?" The Editor's preface prepared the reader for its "somewhat fantastic and highly imaginative" nature. At one place, it is stated that—"Stellar journeys by way of rockets will be experimented with, and it eventually will be discovered that the combustionable principle will be too hazardous for the stratosphere. Machinery motivated by electronic energy would at all times function aright in the earth's atmosphere or above. The source of power would be uniform and infinite in supply." (This article is being reprinted—see page 444.)

In the September 14, 1959, issue of *Time* under the heading "Fourth State of Matter" is the statement: "Only recently have scientists realized that most of the universe is neither gaseous, liquid, nor solid. It is plasma, a lively, tricky, often dangerous state of matter whose distinctive characteristic is that its particles are electrically charged." And near the end of the article, this: "A plasma rocket engine expelling charged particles instead of hot gases may be the solution to the problem of long-range flight."

Wasn't it Emerson who said that the mark of a Master was in bringing men around to his view thirty years later?

* * *

Soror Lois Combs is one reader of "Teen-Age Language" (April, 1959, *Digest*) who flipped for the print and added her own notes to our music. She may be real gone—or maybe we are—but we're sure she's not faking out when she writes (and don't do her out, she's still sending, and that's tough):

"I found it interesting that the *Digest* published an article dealing with jive language; but I think elaboration on the subject would be in order.

"I believe if one traces the origin of the language one will find it to be a spiritual child of the native African tongues.

"The essential point of this particular means of communication is innuendo and it is therefore easily misunderstood by the direct, frank, English-speaking peoples: the direct translations of the words given in the article were misleading as they are inadequate. One might say that jive words do not focus on one small spot but diffuse their light over a fairly large area, leaving one to DISCOVER what one may. . . .

"Perhaps teen-agers who use this language are not yet aware of these deeper currents. With them its use may be just a thing to conceal their thinking from the adult world; it would not be unique if this were so: the American negro has been using it to conceal himself from the WHITE world for many years.

"In any case, mere WORDS may even not carry the meaning; one may have to abstract the essence, of what is spoken, from an entire PARAGRAPH.

"I think you should do a longer article on the subject after delving deeper into it."

* * *

And, then, there was Frater A. J. Le Wine's article "The Way of the Individual" in the October *Digest* which may be read as a pertinent comment on the situation. Said he, "It is in the 'field of our mind' that we should become individuals." Teen-agers may be following the pattern of the Renaissance where the slogan was "Thought is free."



MINUTE THOUGHTS

By MARTHA PINGEL, Ph.D.

ON FRIENDSHIP

*My friend, I am not what I seem.
Seeming is but a garment I wear—
a care-woven garment that protects
me from thy questions and thee
from my negligence . . .*

K. GIBRAN, *The Madman*

We speak of friends and friendship as *commodity*, yet we cannot buy friendship in the market place, nor can we find it there. Friendship comes to our lives only when we are ready to receive it. It is born of need, and grows on reciprocity. Friends understand one another's moods, and accept one another for what they are, not what they seem to be. Friendship makes us better individuals, more tolerant, less self-centered, more honest with ourselves. Friends praise, when praise is deserved, expecting none in return; they censure when chastisement is needed for our pruning or growth.

Friendship makes no demands that it cannot fulfill, and erects no barriers without gates and a key to them. It foregoes immediate comfort to do a favor; shares time so that the relationship between friend and friend may blossom and bear fruit. Friends walk beside one another, even when the world says "Do not!"; believe in one another, even when the world says such belief is foolish and sentimental.

Friendship is equality, and brings with it responsibility as well as joy. Friends owe a debt to one another. The strength of friendship can survive even the stresses of conflict and doubt. You who are my friend are a part of me, as I am a part of you, though we are not bound by physical or outward ties. Our paths cross daily, though time and space separate us. Our lives are richer and fuller because we sustain one another not only through the climaxes but also through the dull periods of existence.

What would the world be without friendship? What a terrifying state friendlessness implies! For, as human beings, we need to share our joys and sorrows, our hopes and achievements, in order to maintain our humanity. Will you walk with me, my friend? And will you let me walk with you?



I Am a Woman



Recently there arrived on my desk a letter bearing the sticker—"Let there be peace on earth and let it begin with me." This statement, so graciously appealing, was supplemented by a few brief paragraphs entitled "Open Letter to Man." I believe that this "letter" comes within the dignity of the *Rosicrucian Digest*, and that its ideals and its writer are worthy of presentation to our international public. The letter speaks for all those who have given true womanhood serious consideration.

—EDITOR

"I am woman. I am your wife, your sweetheart, your mother, your daughter, your sister, your friend. I need your help.

"I was created to give to the world: gentleness, understanding, serenity, beauty, and love. I am finding it increasingly difficult to fulfill my purpose.

"Many people in ADVERTISING, MOTION PICTURES, and TELEVISION have ignored my inner qualities and have repeatedly used me only as a *symbol of sex*. This humiliates me; it destroys my dignity; it prevents me from being what *you* want me to be: an example of beauty, inspiration, and love—LOVE for my children, LOVE for my husband, LOVE of my God and country.

"I need your help to restore me to my true position—to allow me to fulfill the purpose for which I was created. *I know you will find a way.*"

(Submitted by Jill Jackson Miller
of California, U. S. A.)



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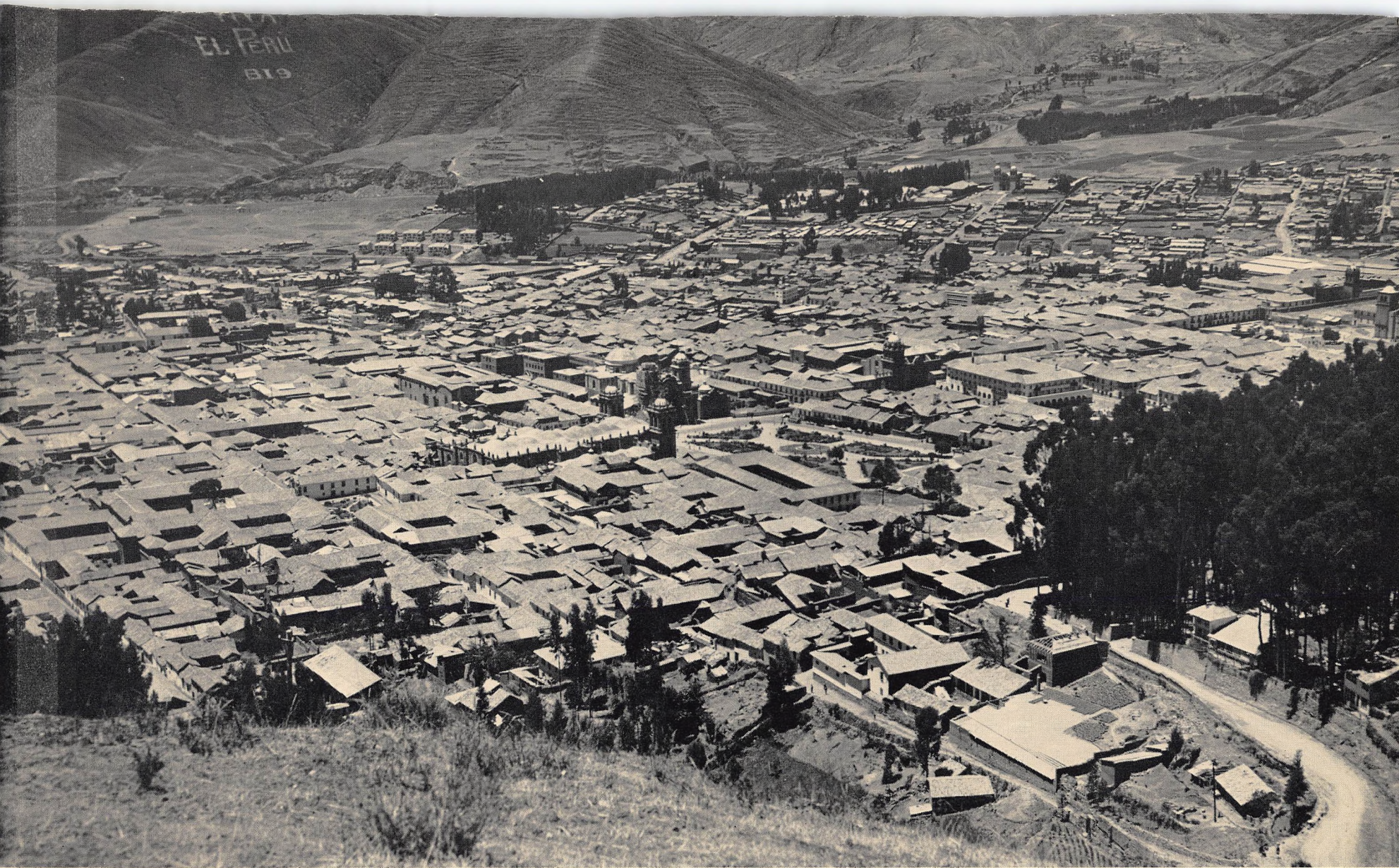
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**The
Rosicrucian
Digest
December
1959**



CAPITAL OF THE SUN-GOD

Above is shown the city of Cuzco, Peru, high in the Andes, at an elevation of 11,000 feet. The original city was the capital of the ancient Incas. Here they built a series of temples to the gods, incorporated in one huge structure and consisting of a pantheon. Its central temple was dedicated to the supreme deity, the sun-god. The citadel had all mountain approaches fortified against invasion from savage jungle head-hunters.

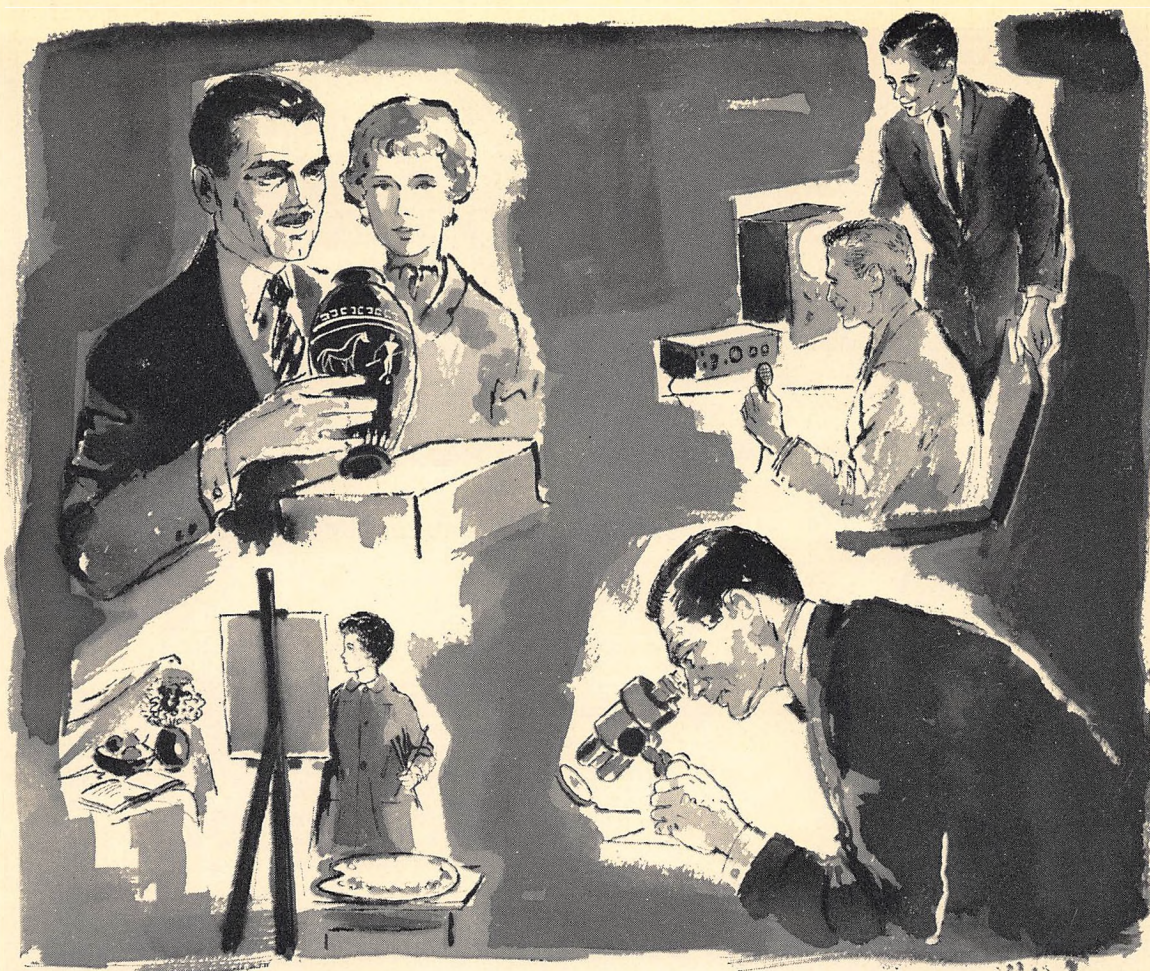
(Photo by AMORC)



THE WELL OF DEATH

On the outskirts of Chichén Itzá, sacred city of the Mayans in Yucatán, Mexico, is this sacrificial well. It is fed by a deep spring. The high ledge is undercut so that actually the area beneath the water surface is much greater than shown. During the spring equinox, specially chosen chaste young girls were sacrificed to the gods by being thrown alive into this well from which it was impossible for them to escape. The families of the young girls were thus honored by their daughters' being chosen.

(Photo by AMORC)



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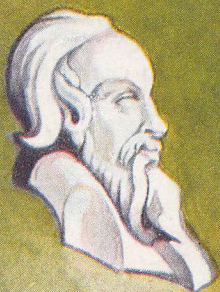
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